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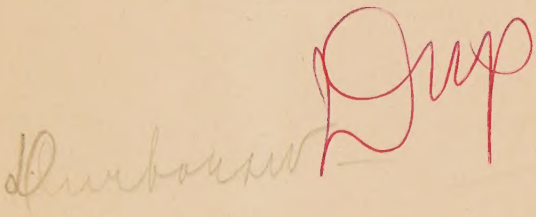

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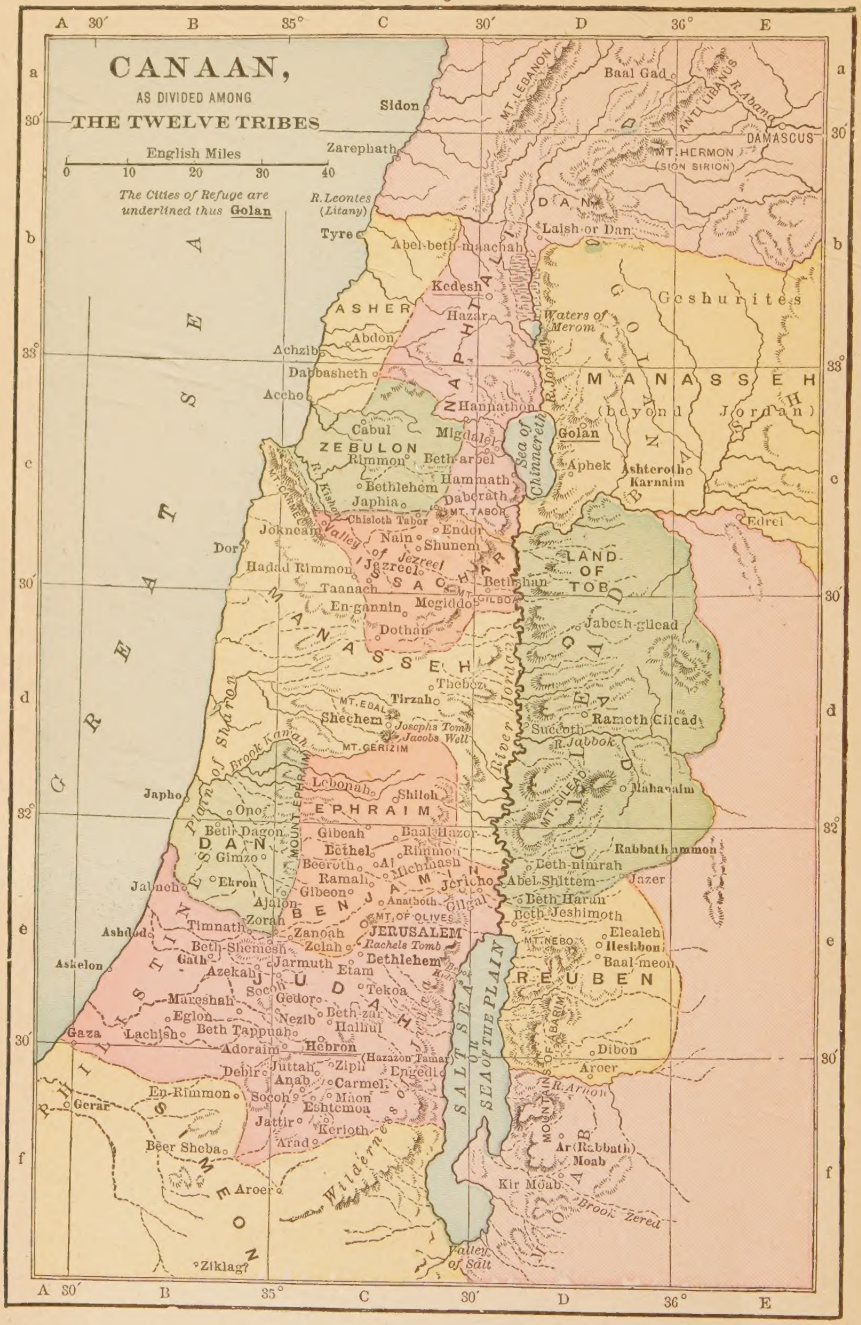
CANAAN,
AS DIVIDED AMONG
THE TWELVE TRIBES
English Miles
0 10 20 30 40
The Cities of Refuge are underlined thus Golan
A 30′ B 35° C 30′ D 36° E
a b c d e f
Sidon
Zarephath
R. Leontes (Litany)
Tyre
Baal Gad
MT. LEBANON
R. Abana
DAMASCUS
MT. HERMON (SION SIRION)
Laish or Dan
Abel-beth-maachah
Kedesh
Hazor
Waters of Merom
Geshurites
ASHER
Abdon
Achzib
Dabbasheth
Accho
NAPHTALI
Hannathon
Cabul
Migdal-el
ZEBULON
Rimmon
Beth-arbel
Sea of Chinnereth
Golan
Aphek
Ashteroth Karnaim
MANASSEH (beyond Jordan)
GILEAD
Edrei
Hammath
Bethlehem
Dabareth
Japhia
MT. TABOR
Chisloth Tabor
Endor
Nain
Shunem
Jokneam
Dor
Hadad Rimmon
Taanach
Megiddo
Jezreel
Valley of Jezreel
ISSACHAR
BETHSHAN
LAND OF TOB
Jabesh-gilead
En-gannim
Dothan
MANASSEH
Thebez
Tirzah
MT. EBAL
Shechem
Joseph's Tomb
Jacob's Well
MT. GERIZIM
Succoth
Ramoth Gilead
R. Jabbok
Plain of Sharon
Brook Kanah
Lebonah
Shiloh
Japho
Ono
EPHRAIM
Mahanaim
Beth-Dagon
Gibeah
Baal-hazor
Rabbath Ammon
DAN
Bethel
Rimmon
Gimzo
Beeroth
Ai
Michmash
Beth-almrah
Ramah
Jericho
Abel-Shittim
Jazer
Jaluche
Ekron
Gibeon
BENJAMIN
Ajalon
Anathoth
Gilgal
Beth-Haran
Zorah
MT. OF OLIVES
Beth-Jeshimoth
Ashdod
Timnath
Zanoah
JERUSALEM
Rachel's Tomb
Elealeh
Heshbon
Askelon
Beth-Shemesh
Zelah
Baal-meon
Gath
Jarmuth
Etam
Bethlehem
Azekah
JUDAH
Tekoa
REUBEN
Socoh
Gedor
Mareshah
Eglon
Nezib
Beth-zur
Hallhul
Gaza
Lachish
Beth Tappuah
Adoraim
Hebron
(Hazazon Tamar)
Engedi
Dibon
Aroer
Juttah
Zipli
Carmel
Debir
Anab
Maon
R. Arnon
En-Rimmon
Socoh
Eshtemoa
Gerar
Jattir
Kerioth
Arad
Beer Sheba
Ar (Rabbath) Moab
Kir Moab
Brook Zered
Aroer
Ziklag
Valley of Salt
SALT SEA OR SEA OF THE PLAIN
Wilderness of ZIN
PHILISTIA
SIMEON

STUDIES

IN THE

OLD TESTAMENT.

A YEAR'S COURSE OF TWENTY-FIVE LESSONS, PROVIDING A DAILY SCHEME FOR PERSONAL STUDY. ADAPTED ALSO TO CLASS-WORK.

BY

CHARLES HERBERT MORGAN,
THOMAS EDDY TAYLOR.

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INTRODUCTION.

THE past hundred years have made a nobler, richer contribution to our knowledge of the Old Testament than the five centuries that immediately preceded. In that wonderful single century, the Orient, in which the Old Testament was originally written, has been subjected to an investigation of its buried cities, its long-lost languages, its varied literatures, its religions, its modern peoples with their tongues and faiths and customs and history, so rigorous, so patient, so scientific, that all the past history of human research has not its counterpart. The information thus assembled is in mass so great and in form so complex that decades must pass before it is all organized so that convincing generalizations may be made from it. That colossal task is in progress in many places, and in the hands of men whose special training matches their opportunity. Meanwhile, this accumulation of knowledge of the Orient has afforded myriads of contributions to our understanding of the Old Testament in matters both small and great. Thousands of separate passages, scattered through the thirty-nine books, have found a resolution of their difficulties; entire books that had long lain almost neglected have been restored to the interest of men, and large numbers of youth of high endowments who, at the beginning of the nineteenth century would have passed into the study of the great physical sciences, are now attracted to the pursuit of Old Testament criticism or exegesis, or history or archæology. They who have lived in the center of this vast and moving sea of organized effort during the most recent decenniums may well give thanks that it has been their high privilege to see, in the making, the splendid results of Old Testament literary and historical and textual criticism, of lexicography and geography and archæology. But they well know that greater results are to follow; that newer methods, now in their first testing, are yet to produce their results, and that the sifting of the accumulations will yield a harvest greater than their ingathering.

To all these new methods and their results there has not yet arisen a popular instruction in any way corresponding to

their interest or importance. The people are hungry enough to know more of their Scriptures, and to every effort to present any part of the new knowledge with enthusiasm and skill they rise with an eagerness almost pathetic. The Church must arouse itself to a glorious opportunity; its ministry and its lay teachers must learn the newer discoveries and again present a living Old Testament in a fresh and vigorous way. It has in its care an Old Testament not diminished but increased in glory; a series of books not less but more obviously inspired of Almighty God; a revelation of the Holy Spirit's dealing with the race not less but more worthy of a conquering faith.

To help onward this great purpose is this book written. I have read it in manuscript, and am happy to commend it. I know with what conscientious and scrupulous care every line of it was beaten out. I should have said more than it says here and there, but it has the right ring, and, as I firmly believe, the seeds of a propagating life are in it. If young men and women will only read it, work it out in their own thinking life, and teach it one to another with a contagious enthusiasm, we shall have to-morrow a new generation of young people more fit to teach in our Sunday schools the Word of God, the living Lord Jesus, and the apostolic witness to Him,—for to these latter ends the Old Testament must ever remain indispensable. Yea, we shall also have a company of young men better fitted to begin a larger preparation for the ministry of the glorious gospel of the Son of God.

Robert W. Rogers.

Drew Theological Seminary,
August 3, 1905.

THE GREAT SEA
EGYPT
GOSHEN
Zoan
Succoth
Sin
Wilderness of Shur
Desert of Etham or Shur
Wells of Moses
Gulf of Suez
River Nile
Wilderness of Sin
Encampment by the Red Sea
Marah
Elim
Wilderness of Paran
Hazeroth
Taberah
Kibroth Hattaavah
Rephidim
Paran
Mt. Sinai
Mt. Horeb
Wilderness of Sinai
Gulf of Akabah
Bethel
(Jerusalem)
Salem
Jericho
Heshbon
MT. NEBO
Bethlehem
Dibon
Aroer
Kirjath-Arba
Gaza
Gerar
Beer-sheba
Arad
Dead Sea
Moab
Brook Zered
Baalath Beer
Tophel
Bozrah
Mt. Hor
Beer-lahai roi?
Kadesh Barnea?
Wilderness of Zin
MOUNT SEIR
Land of Edom
Ezion Geber
Elath
RED SEA
Map showing the
JOURNEYINGS OF THE
CHILDREN OF ISRAEL
English Miles
0 10 20 30 40 50 60
Route of the Israelites

OPENING SUGGESTIONS.

Plan.

THE present text-book is planned to cover the Old Testament in a year's course of Studies. The treatment in all parts must therefore be brief, but it is intended to be systematic, and, for the limits assigned, to give an orderly, comprehensive survey of the entire material. Large portions will be presented in summaries or outlines, but the readers or students will find themselves in constant touch with the Bible itself in the passages which are selected for daily reading. These embrace some of the most noble, attractive, and helpful portions of the Old Testament writings.

Narratives.

Yet no one should suppose that the lessons are simply outlines. After the passage of Scripture set to be read the First Day, the same as for the other days, the Narrative, or story, for each lesson is given. Into these twenty-five Narratives, each consisting of from eight hundred to a thousand words, are packed accounts of the several portions into which the Hebrew Bible divides the Old Testament, and the condensed knowledge about each separate book, and all the main events, characters, and features of Old Testament life. Whoever reads these Narratives will have a clear understanding and a fresh grasp of the entire Old Testament.

Key Idea.

It will be found that the main idea upon which the successive Parts and Studies are formed is that of the historical development and the biography of the leading characters. Yet, at the same time, the familiar arrangement of the Old Testament books can be closely followed, and the great divisions of the Hebrew literature clearly indicated.

Purpose. It is commonly understood that this field is filled with critical problems, but the very scope and aim of these Studies preclude and make unnecessary the attempt to solve these difficulties. The course is meant to serve the needs of the busy common people. It aims to be brief, simple, practical, and constructive, and so to present the life of this part of the Bible that it may kindle and nourish the spiritual life of the young people of to-day.

Search for Best Literature. The standard reference books for the course have been selected with the utmost care, and in the light derived from submitting a much larger list to the judgment of nearly a score of the most competent Biblical teachers and workers on both sides of the Atlantic, many of whom are themselves authors of important books relating to the Scriptures.

Questions Undetermined. If even some of these reference books are not followed in parts of the course, it is because the authors of the text-book regard the questions involved as still open to revision by fresh facts and proofs which may arise from archæology and other sources. The imposing constructions of a generation ago in the New Testament, which attempted to place nearly all its books in the second century, have yielded largely to the logic of facts, and the dates of those writings have swung back to the general period originally held. A similar change is possible with respect to the late date now given to some of the books of the Old Testament. While no effort is here made fully and finally to determine matters which are still in debate, extremes are sought to be avoided on either side.

Light Welcomed. At the same time the best light available from every source is welcomed, and the presence, in the list of reference books, of several volumes that treat the Old Testament history from the point of view of the current literary analysis, will be clearly understood. They appear to be among the best surveys of Hebrew history of recent

date, and with them are placed carefully selected books, some of them older and some recent, that present the other side in some of the debatable areas.

Equipment.

It is intended that these Studies in the Old Testament shall be complete in themselves, requiring little or no outside help. In fact the only book strictly needed for the course, beyond the text-book, is a copy of the Bible, preferably the American Revised Version. This can be obtained, entire Bible, minion, 24mo., without references, prepaid, 35 cents; 8vo., with references, prepaid, $1; Teacher's Bible, bourgeois, 8vo., Egyptian seal, divinity circuit, red-under-gold edges (No. 2172), prepaid, $2.20, and in other bindings at higher prices. This last has Bible dictionary, concordance, illustrations, and maps, and is especially recommended to leaders of classes. One or more good reference books will greatly assist both leaders and students.

(Except the Hastings Bible Dictionary and the Bible Encyclopædia (which can be obtained only from the publishers), all books referred to in this volume can be had of Jennings and Graham, Cincinnati: Chicago, Kansas City, San Francisco; or, Eaton and Mains: New York, Boston, Pittsburg, Detroit.)

General References.

Among these are the following, which compose the list of books throughout the Studies, for standard and general reference; and which will be referred to by the name or abbreviation that is placed first.

Blaikie. A Manual of Bible History. It will be noted that 381 out of the 495 body pages of this admirable treatise are given to the Old Testament, thirty pages to the interval between the Old Testament and the New, and eighty-four to the New Testament. This concise and well-ordered survey embraces, therefore, the whole range of the Bible-study courses; written by a profound scholar, largely before the critical problems arose, and revised and enlarged by him before his death. Newly issued, with a dozen fresh maps. Price, $1.50.

Ottley. A Short History of the Hebrews to the Roman

Period. Valuable for its clear arrangement, extent of time covered, excellence of its maps and chronological tables, and generally reverent spirit, while accepting the critical positions. Price, $1.25 net.

Barnicott. A Primer of Old Testament History. Temple Series of Bible Handbooks. Consists of a brief and well-composed narration of the entire course of Old Testament history, following closely the Bible itself. It is much to be regretted that it does not embody the dates, at least provisionally, of all the main events. But few are given, except those covering the reigns of the kings of Judah and Israel. Price, 30 cents net.

Beardslee. Outlines of an Introduction to the Old Testament. A fresh, popular survey of the Old Testament material, brief, lucid, and conservative. While broad in its examinations of and reference to critical literature, it holds that the proposed reconstructions are, for the most part, not proved. Price, $1.20 net.

Burney. Outlines of Old Testament Theology. Oxford Church Text-books. This compact little treatise, while throughout based upon the critical positions, is very suggestive in the order and breadth of its key ideas. Price, 30 cents net.

Matheson (I) and (II). Representative Men of the Bible. It is delightful to place in the midst of the standard reference books these two volumes of graphic estimates of Old Testament characters, composed of the charming insights and soulful prayers of the sightless preacher of Edinburgh. Coming after three books of history and one each of introduction and theology, they form an interlude, before the books relating to special problems, single lives, and separate phases of the Old Testament are presented. Price, $1.75 per vol.

But, beside Matheson's treatment of the men, may first appear two books briefly presenting the women of the Bible.

W. B. Women of the Bible, Rebekah to Priscilla. By H. Elvet Lewis, W. F. Adeney, George Milligan, and others. Price, $1.

Brown. Nameless Women of the Bible.
Price, 75 cents.

Price. The Monuments and the Old Testament. An able portrayal of the progress and results of Oriental research as bearing on the Old Testament field.
Price, $1.50.

The following are for special phases, and separate books and lives:

Davis. Genesis and Semitic Tradition. The author illumines the early narratives of Genesis by comparing the Biblical accounts with the traditions of other Semitic people, and showing how far the former are superior.
Price, $1.50.

Scott. Abraham. Bible-class Primers. The first mentioned in a list of compact, scholarly booklets, which can be consulted with much profit by the reader or student wishing more full information on a character or period.
Price, 20 cents net.

Sayce (J. and L. E.). Joseph and the Land of Egypt. Temple Series of Bible Handbooks. Price, 30 cents net. Several of these fresh and attractive little volumes are strongly commended. In many respects this one is a model of the way in which all the new light coming from investigation can be used to impart a vivid realism to the simple Biblical story.

Iverach. Moses. Bible-class Primers.
Price, 20 cents net.

Bennett. Joshua and the Palestinian Conquest.
Temple Series of Bible Handbooks.
Price, 30 cents net.

Paterson. The Period of the Judges. Bible-class Primers. Price, 20 cents net.

Salmond. Eli, Samuel, and Saul. Same as above.

Sinker. Saul and the Rise of the Hebrew Monarchy. Temple Series of Bible Handbooks. Price, 30 cents net.

Knox-Little. David, the Hero King of Israel. Same as above.

Winterbotham. Life and Reign of Solomon. Bible-class Primers. Price, 20 cents net.

Walker. The Kings of Israel. Same as above.

Given. The Kings of Judah. Same as above.

Davidson (E. and R.). The Exile and the Restoration. A brilliant and able book, perhaps the best in the entire series to which it belongs. Same as above.

Skinner. Historical Connection Between the Old and the New Testaments. Same as above.

Davison (Psa.). The Praises of Israel. (The Psalms.)

Davison (Wis. Lit.). The Wisdom Literature of the Old Testament.

These two volumes by a progressive, living thinker make clear what such a teacher and leader can do to simplify and open Bible treasures to the people. Price, $1 each.

Ottley (H. P.). The Hebrew Prophets. Oxford Church Text-books.

This little volume shows the author's power to grasp a large theme, and to compress the fruits of a wonderful era into small compass. Price, 30 cents net.

Kirkpatrick. The Doctrine of the Prophets. A noble product of ripe scholarship, presenting in this wide field the findings of one who believes, to use his own words, that the prophets "were in very truth what they claimed to be, the inspired messengers of God." Price, $1.75.

MacIntyre. Elijah and Elisha. Bible-class Primers. Price, 20 cents net.

Driver (Isa.). Isaiah. Men of the Bible Series. Price, 75 cents.

Robson. Jeremiah the Prophet. Bible-class Primers. Price, 20 cents net.

Harvey-Jellie. Ezekiel: His Life and Mission. Same as above.

Deane. Daniel and the Age of the Exile. Men of the Bible Series. Price, 75 cents.

Adams. The Minor Prophets. Bible-class Primers. Price, 20 cents net.

Secondary References.

A further or secondary list, to which some reference is made, is composed chiefly of the following works, though still others are frequently named in footnotes or elsewhere:

N. C. B. The New Century Bible. General Editor, W. F. Adeney. Price, per volume, 75 cents.

Dods. Genesis. The Expositor's Bible. Price, $1.50.

Driver (Gen.). Genesis. Westminster Commentaries. Price, $4.

Murison (*Eg.*) History of Egypt. Bible-class Primers. Price, 20 cents net.

Sayce (Mon. Facts). Monument Facts and Higher Critical Fancies. Price, 75 cents.

Rogers. A History of Babylonia and Assyria. Two volumes. Price, $5 per set.

Murison (B. and A.). History of Babylonia and Assyria. Bible-class Primers. Price, 20 cents net.

Johns. The Oldest Code of Laws in the World: The Code of Laws Promulgated by Hammurabi, King of Babylon. Price, 75 cents net.

Davies. The Codes of Hammurabi and Moses. Price, 75 cents net.

Robertson. The Poetry and Religion of the Psalms. Price, $3.50.

Kent. The Wise Men of Israel. Price, $1.25.

Davidson (Job). The Book of Job. The Cambridge Bible for Schools. Perhaps still the best commentary on Job that exists. Price, $1.25 net.

Cobern. Ezekiel and Daniel. Price, $2.

Hist. Geo. H. L., or *Smith.* The Historical Geography of the Holy Land. George Adam Smith. A most inspiring book; by far the best in its class. Price, $4.50.

Stewart. The Land of Israel. Price, $1.50.

Calkin. Historical Geography of Bible Lands. Price, $1 net.

MacCoun. The Holy Land in Geography and History. Two volumes. Price, $2.

Hurlbut. Bible Atlas: A Manual of Biblical Geography and History. Price, $1.50 net.

Bib. Dict. Any good Bible dictionary. That by J. D. Davis is useful for one of moderate cost, and presents a conservative position in respect of every question. Price, $2 net.

Hast. Bib. Dict. Dictionary of the Bible, edited by James Hastings. In general it embodies a high standard of reverent scholarship, and represents a moderate, mediating position. Four regular volumes and extra volume. Charles Scribner's Sons. Sold only by subscription.

Bib. Ency. The Bible Encyclopædia and Scriptural Dictionary, edited by Bishop Samuel Fallows. Three volumes. The Howard-Severance Company. Sold only by subscription.

A. V., Authorized Version; R. V., Revised Version; Am. V., American Revised Version. (The last is used regularly for Scripture quotations in the text-book.)

Reference Libraries. Carefully selected reference library lists, made up from the above list of books, with price for each set, will be sent on application by the Bureau of Bible Study, 57 Washington Street, Chicago, Ill.

Sketch Maps and Charts. As the chronological and map features of the Old Testament are much more varied than those of the New Testament, the three colored maps and chronological table in the text-book are supplemented by a number of sketch maps and charts, the whole affording a basis for many interesting individual and class exercises. It is strongly recommended that the suggestions for map work be carried out in notebook and class work as far as possible.

Old Testament Biographies and Stories.

Taking even the simple lessons of the text-book as a background, and consulting with care one or more of the reference books, any student would gain most valuable results by writing a biography of some of the more important Old Testament characters, or a story of one or more of the epochs of the history, and illustrating the same with maps, charts, and pictures. Joseph and the Land of Egypt, Moses, Joshua and the Conquest, Samuel, David, Daniel and the Exile, Nehemiah and the Restoration, the Hebrew Prophets, afford a list from which a selection can be made.

Scripture Constructive Work.

If any wish to arrange Scripture material in their note-books, the passages for the daily readings for the course may be clipped from a thirty-five-cent copy of the American Revised Version, using the titles of the Parts and Studies and the several days for each lesson as the framework.

Acknowledgment.

In submitting the results of that which has been an arduous, but delightful, task, we desire especially to acknowledge our obligations for the encouragement and counsel from the beginning given in such fraternal fashion by Professor R. W. Rogers, of Drew Theological Seminary; for the reading of the work in manuscript and valuable suggestions by Professor F. C. Eiselen, of Garrett Biblical Institute; for the preparation of the postlude at the end of the Narrative in each Study by Dr. W. F. Anderson, Corresponding Secretary of the Board of Education and President of the Spiritual Culture Society; and for the most considerate response of professors and ministers in the Presbyterian, Baptist, and Congregational Churches, as an estimate was sought of the best reference literature for the course.

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40
45
30
THE GREAT SEA
PHOENICIANS
HAMATHITES
Syrians
Hamath (Hamah)
Tadmor
Damascus
Tyre
Zidon
Mt. Carmel
Carchemish
Harran
Haran
Nisibis
Tiphsah
Rezeph
Resen (Nimrud)
Asshur
Ecbatana
Caspian Sea
R. Tigris
Euphrates
Sepharvaim (Sipparah)
Ahava
Ava (Hit)
River
SYRIAN DESERT
KINGDOM OF ISRAEL
KINGDOM OF JUDAH
Samaria
Shechem
Joppa
Jerusalem
Hebron
Sea of the Plain
GILEAD
AMMONITES
MOABITES
EDOMITES
Petra
Ezion-Geber
Elath
G. of Akaba
Shushan
BABYLONIA
PERSIAN GULF
Settlements of Israelite Captives
1 Chron. V. 26; 2 Kings VII. 6; XVIII. 11
1st Captivity
2nd Captivity
3rd Captivity
2 Kings XVII. 6, XVIII. 11
From these cities Samaria was repeopled
Outhah (Towibah)
Captives from Judah settled here
2 Kings XXIV; 2 Chron. XXXVI, 20
THE
KINGDOMS OF JUDAH & ISRAEL
AND THE
ASSYRIAN & BABYLONIAN CAPTIVITIES.
English Miles
0 50 100 150 200 250
Longitude East from Greenwich

OUTLINE

OF

PARTS, STUDY TITLES, AND SCRIPTURE MATERIAL.

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IN THE BEGINNING.

From not less than 7000–4000 B. C. to 2500 B. C.

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    Proverbs, Song of Solomon.
19. Job and Ecclesiastes, - - - - - 151
    Job, Ecclesiastes.

Part VII.

HEBREW PROPHETS AND TEACHERS.

From about 860 B. C. to about 300 B. C.

STUDY PAGE

20. ELIJAH AND ELISHA, - - - - - 157
1 Kings xvii, 1—2 Kings xiii, 21.

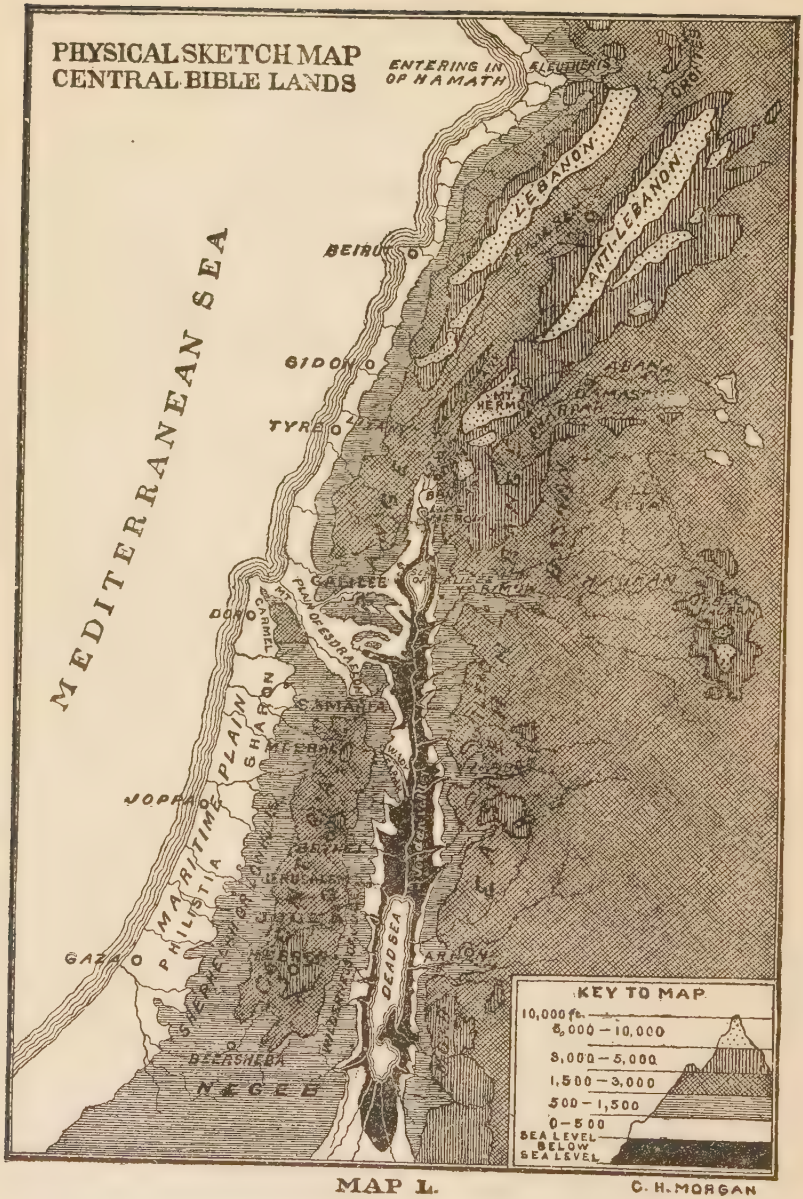
21. AMOS AND HOSEA, - - - - - - 164
Amos, Hosea.

22. MICAH AND ISAIAH, - - - - - 171
Micah, Isaiah.

23. JEREMIAH AND EZEKIEL, - - - - 178
Jeremiah, Lamentations, Ezekiel.

24. DANIEL, - - - - - - - - - 186
Daniel.

25. THE CLOSING LINE OF MINOR PROPHETS, - 194
(Amos, Hosea, Micah); Nahum, Zephaniah, Habakkuk, Haggai, Zechariah, Malachi, Joel, Obadiah, Jonah.



MAP L. C. H. MORGAN

CHRONOLOGY

OF

THE OLD TESTAMENT.

[Roman numeral indicates number of Study; N, Narrative opening Study.]

PART I.

			USSHER
Beginning of the Human Race, III, N,	Probably not less than 7000–6000 B. C.[1]		4004
Deluge, III, N	5000–2500		2348

PART II.

Age of Abraham, IV, N	2300–1700[2]		1921
Descent of Israel into Egypt, V, N	2100–1500[3]		1706

PART III.

Exodus, VI, N	1400–1200[4]		1491
Wilderness Wandering, 40 years, VII, N, closing	1237		1451
Period of Conquest, Joshua, elders, 20 years, closing	1217[5]	46 yrs.	1405

1 Warren Upham in the *Bibliotheca Sacra*, 1893, presents strong evidence to show that the ice sheets of the glacial era "disappeared from North America and Europe from 6,000 to 10,000 years ago;" and Professor G. Frederick Wright, in the same journal, 1895, says: "All the evidence tends . . . to prove that late glacial (or post-glacial) man . . . came down approximately to within some 10,000 years of our own times." Some would perhaps now even reduce these estimates.

2 As the era of Abraham is regarded by most scholars as contemporary with that of Hammurabi, probably the best date is about 2250 B. C., although fresh light may fix the date more clearly.

3 The descent of Israel into Egypt is generally placed in the period of the Hyksos kings, which is viewed as extending from about 2098 B. C. to 1587 or 1530 B. C. Hast. Bib. Dict., I, 398; II, 771; Ottley, 307.

4 Sayce, *Early History of the Hebrews*, 151, in view of the allusion to the Israelites by Merenptah on his stele in 1276 B. C., would make the date of the Exodus 1277 B. C., and this meets with approval by Driver (Gen.), xxix; Ottley, 56.

5 As Paterson makes the period of Joshua and the elders seventeen years, but others make it a somewhat longer time, twenty years would seem a reasonable figure.

PART IV.

			USSHER
Early Judges, Othniel—Samson, VIII, N, 130 years, closing	1087	285 yrs.	1120
Eli, 40 years, IX, N	1087–1047		1181–1141
Samuel, 20 years, IX, N	1047–1027		1135–1095

PART V.

Saul, 10 years,[6] X, N	1027–1017	40 yrs.	1095–1055
David, 40 years, XI, N	1017–977		1055–1015
Solomon, 40 years, XII, N	977–937		1015–975
Rehoboam, 17 years, XIII, N	937–920		975–957
Abijam, 3 years, XIII, N	920–917		957–955
Jeroboam, 22 years, XIII, N	937–915		975–954
Northern Kingdom, 215 years, XIV, N	937–722	254 yrs.	975–721

Kings of Israel and dates of beginning of reigns:[7]

Jeroboam ..... 22 years	937	975
Nadab ..... 2 "	915	954
Baasha ..... 24 "	914	953
Elah ..... 2 "	900 / 890	930
Zimri ..... 7 days	899 / 889	929
Omri ..... 12 years	899 / 889	929
Ahab ..... 22 "	875	918
Ahaziah ..... 2 "	853	898
Joram ..... 12 "	852	896
Jehu ..... 28 "	842	886
Jehoahaz ..... 16 "	815	856
Joash ..... 17 "	798	841
Jeroboam II ..... 41 "	782	825
Zachariah ..... 6 months	741	773
Shallum ..... 1 month	741	772
Menahem ..... 10 years	741	772
Pekahiah ..... 2 "	737	761
Pekah ..... 20 "	736	759
Hoshea ..... 9 "	734	730
End of Northern Kingdom	722	721

[6] Hast. Bib. Dict., I, 399.

[7] Hast. Bib. Dict., I, 401, column (*f*).

		USSHER
Southern Kingdom, 351 years, XV, N....	937–586 387 yrs.	975–588
Kings of Judah and dates of beginning of reigns:[8]		
Rehoboam .....17 years.....	937	975
Abijam ..... 3 "	920	957
Asa .....41 "	917	955
Jehoshaphat ....25 "	876	914
Jehoram ..... 8 "	851	889
Ahaziah ..... 1 "	843	885
Athaliah ..... 6 "	842	884
Joash .. ..40 "	836	878
Amaziah .....29 "	796	838
Uzziah.....52 "	*789 / 767	810
Jotham .....16 "	*753 / 737	758
Ahaz.....16 "	735	742
Hezekiah .....29 "	*726 / 715	726
Manasseh .....55 "	697 / 686	698
Amon..... 2 "	641	643
Josiah .....31 "	639	641
Jehoahaz ..... 3 months.....	608	610
Jehoiakim .....11 years.....	608	610
Jehoiachin..... 3 months.....	597	599
Zedekiah .....11 years.....	597	599
Destruction of Jerusalem.....	586	588
Exile and Restoration, XVI, 586–4 B. C.		
Daniel and others taken to Babylon..	606	607
Cyrus's decree for return from Babylon	538	536
Temple of Solomon destroyed	586	588
Temple of Zerubbabel dedicated	516	515
Interval in each case, about 70 years.		
Main deportations from Judah in 597 and 586.		
Return of 42,360 with Zerubbabel.....537 or 536		536
Return of 1,000 with Ezra	458	457
Visits of Nehemiah to Jerusalem.....445 & 433		445 & 434
Events of the Book of Esther occur between these last named dates.		
Persian period of Jewish history.....	537–333	
Greek " " "	333–167	
Maccabean " " "	167–63	
Roman " " "	63–4	

[8] Hast. Bib. Dict., I, 401, column (*c*).

*Indicates where reigns probably overlap because of a co-regency. The other cases in the lists of kings, where two dates are brack-

PART VI.

Psalms, written, XVII, N,	from time of	David	onward.
Proverbs, written, XVIII, N,	" " "	Solomon	"
Song of Solomon, written, XVIII, N,	" " "	"	"
Job, written, XIX, N,	" " "	Hezekiah	"
Ecclesiastes, written, XIX, N,	" 400–250		

PART VII.

Prophetic period of Elijah, XX, N	860–852	
" " " Elisha, XX, N	852–797	
" " " Amos, XXI, N	755	
" " " Hosea, XXI, N	750–735	
" " " Micah, XXII, N	736–700	
" " " Isaiah, XXII, N	738–698	
" " " Jeremiah, XXIII, N	626–580	
" " " Ezekiel, XXIII, N,	593–570	
Book of Lamentations, written, XXIII, N,	586–536	
Recorded life of Daniel, XXIV, N, and Fifth Day	606–535	
Book of Daniel, written, XXIV, N, in time of Daniel or of the Maccabees.		
Nahum, written, XXV, N	664–607	
Zephaniah, " " "	626–621	
Habakkuk " " "	605	
Haggai, " " "	520–516	
Zechariah, " " "	520–516	{ latter chapters perhaps later.
Malachi, " " "	460–440	
Joel, " " "	837–817	{ or perhaps about 350.
Obadiah, " " "	845	or 586
Jonah, date of life, " "	795–730	
" " " book, " "	745	or, 400–300

eted, are at points where Assyrian and Hebrew history seem to require that some years be taken from the reign of one king and added to that of another, as ten years from Baasha added to Omri. In the Chart on *Hebrew Monarchies*, p. 120, of the text-book, the date of the beginning of Jotham's reign has been made 751 B. C., as is implied in statement of Hast. Bib. Dict., I, 402, and the closing reigns of the kingdom of Israel are modified to conform to Hast. Bib. Dict., I, 401, column (*f*), as given above. When it is remembered that exact chronology is a thing of modern times, the Biblical data for this difficult period are seen to yield remarkably favorable results.

PART I.

IN THE BEGINNING.

FIRST WEEK.

CREATION OF THE WORLD AND MAN.

STUDY I.—First Day. Memory Verse, Gen. i, 1.

Read Psa. viii.

Narrative.

Genesis as Related to the Bible.

It is not possible to add to the completeness and power of the first verse of the Bible, "In the beginning God created the heavens and the earth." Genesis, of which the verse forms the opening sentence, not only stands as the first book of the Bible, but also as the first of the five Books of Moses. These are called the Pentateuch, which means "five books," or "fivefold volume." They were also together called by the Jews "The Law," which, with "The Prophets" and "The Writings," made up the Jewish or Old Testament Scriptures. The name "Genesis" comes from the Septuagint or Greek version of the Old Testament, made about 250 B. C., in which the Greek for the Hebrew name has this form. As it means "origin" or "beginning," it is a very proper name for this book, which has been called "The Book of Beginnings."[1]

Items in Its Circle of Truth.

A brief outline of Genesis is given under Second Day in Studies I, IV. In addition, it may be stated, that, in a general way, Genesis gives an account of the beginning of the world and mankind, of sin and redemption, of the

[1] Beardslee, 82; Ottley (H. P.), 1.

Sabbath and of marriage, of the primitive family, community, peoples, and the chosen race, of prayer and sacrifice, of promise and prophecy, of language and the arts, and of civilization and history. When one considers how much it means to have light thrown on the origin of all these things, it will be clear that Genesis is one of the most remarkable books of the Bible.

Opening Portion and Science. The first two chapters of Genesis, covered by the present Study, are concerned chiefly with the creation of the world and of man. It can not properly be expected that the account of creation given here should be distinctly scientific, for the Bible is not a book of science, but of religion. Far less can it be demanded that the statements should embody the current conceptions of modern science, since these have greatly changed their form even within the past fifty years, and are still open to large modifications.

View of Some Leaders. All that can fairly be asked is that the Biblical account shall be consistent with the assured results of science, while permitting it to be clothed in Oriental and Hebrew conceptions and terms. Many eminent geologists, such as Hugh Miller, James D. Dana, Guyot, and Dawson, with other scientists, have given their verdict that it is thus consistent. The following may be offered as bearing on this point:

Order In Creation. "In Genesis, first of all, creation is spoken of as 'in the beginning,' a period of indefinite, possibly of most remote distance in the past; secondly, the progress of the preparation of the earth's surface is described as gradually advancing from the rocks to the vegetable world, then gradually mounting up, through birds and mammals, till it culminates in man. This is the course of creation as popularly described in Genesis; and the rocks give their testimony, at least in the general, to the same order and progress."[2]

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[2] Bishop Browne, quoted in Blaikie, 13.

Parallel with Geology.

The objections which have been raised to this view appear to lose much if not all of their force when the Bible is treated as a book of religion, and is expected to give the broad outlines of the work of creation, and not, of necessity, the special distinctions of exact, modern science. Professor A. C. Zenos especially notes that the records of the creation, in geology and Genesis, are parallel; they move upon different planes, "but these two planes are parallel to one another. The geological account is a nineteenth-century grouping of certain facts, with a view to satisfying a scientific need; the Genesis account is a pre-Christian presentation emphasizing the place of God in the origin of the world. Perfect correspondence between them does not exist. And yet a general similarity of order can not be denied."[3]

Key to Life's Riddle.

As to the supreme value of the Biblical account of creation, Professor Whitehouse says that "it furnishes us with the only key that can solve the dark riddle of life. It sets God above the great complex world-process, and yet closely linked with it, as a *personal* intelligence and will that rules victoriously and without a rival. As the supreme object of his creative energy, it sets man, fashioned in his Divine likeness, to be the ruler of created things. All else is secondary, and it is for scientific investigation to determine the exact details of those intermediate steps in the stupendous ascent whereby God's work advanced along the vistas of past time to the dawn of human existence. But without that clear and sublime attestation at the threshold of the inspired record of the *personal* source from which all has flowed, and of the *unique worth and dignity of man, and his near kinship with that source,* surely human life would have been far darker and more hopeless, and its deepest problems would have remained unsolved. Upon this basis, laid broad and clear in Genesis, the revelation of the New Covenant of

[3] Bib. Ency., I, 463.

Redemption in Christ Jesus rests. For the mediatorial work of Christ rests on the Fatherhood of the Creator of all things, and on the supreme worth of man, whom Jesus came to save."[4]

Purity of Genesis Revelation.

As bearing on the freedom of the Mosaic cosmology from false elements as compared with all other ancient accounts of creation, the following statement of Professor Sayce may be noted: "The cosmology of Babylonia is thickly overgrown and intertwined with polytheistic, mythological, and even materialistic elements; in the cosmology of Genesis these are all swept away, and in place of them the doctrine is proclaimed that there is but one God, the Creator of the whole universe."[5]

"And the Spirit of God moved upon the face of the waters." By His agency chaos gave way to systems, confusion to order. The Spirit of God works to this end always. His unfolding forms the progressive principle of history. He is the Organizer of civilization. He it is who makes the deserts of human life to "rejoice and blossom as the rose."

STUDY I.—Second Day. Memory Verse, Gen. i, 3.

Read Gen. i, 1-8, 14-19. A very helpful idea, mentioned by Davis, 14-20, is that a principle of grouping marks the narrative in this chapter, so as to distribute the work of creation into six days or periods, followed by the period of Divine rest, thus filling out the ideal of the week and the Sabbath. So the record of the fourth day is placed to be read along with that of the general creation and arrangement of the heavens and the earth before life began.

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[4] Hast. Bib. Dict., I, 507.

[5] Sayce (Mon. Facts), 110. See also Ottley, 7, 8; Burney, 92-94.

Scripture Outline. First Division of Genesis.

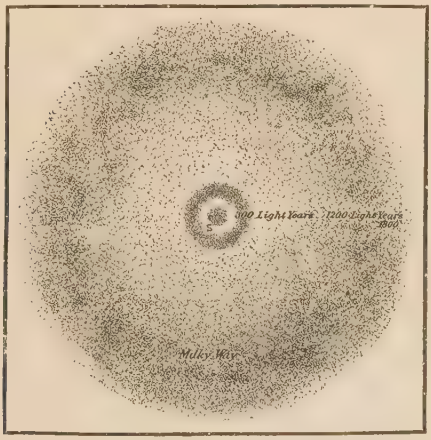
The Primeval Period, Gen. i—xi, 26: (1) Generations of the heavens and the earth, Gen. i—iv; (2) Of Adam, v, 1—vi, 8; (3) Of Noah, vi, 9—ix, 29; (4) Of the sons of Noah, x, 1—xi, 9; (5) Of Shem, xi, 10-26. For Second Div., see Study IV.

STUDY I.—Third Day. Memory Verse, Psa. cxlv, 16.

Read Gen. i, 9-13, 20-25. In these few verses is indicated, in a marvelous way for a narrative produced so long ago, the whole development of life on the earth up to the point where man appears. Short as is the account, it is wonderfully open to harmony with life development, heredity, environment, and other working ideas of modern biology.

Suggestions for Map Work.

If any of the students or classes desire to make simple diagrams, illustrating the possible nebular origin of



Map 4. Stellar Universe.[6]

the solar system, and the rock and life history of the earth, as given by astronomy and geology, let them know that

[6] Diagram reproduced from Wallace, *Man's Place in the Universe*, 296. The sun's orbit is supposed to be located at the black spot marked S, toward the outer part of the central solar cluster; and the entire diagram shows a space which takes light 3,600 years to cross.

nothing here forbids their efforts. Such methods in creation, in so far as they are proved to be real, in the judgment of multitudes of Christian believers, only add to the wisdom and glory of God as Creator, and to the truth of this record in Genesis.

STUDY I.—Fourth Day. Memory Verse, Gen. i, 27.

Read Gen. i, 26—ii, 3. Dods, 9-14, beautifully states some of the truths that are taught in these chapters. One of the profoundest results of science is to demonstrate that, as far as can be known, man is the crown of creation, and the incarnation is highest of all God's works,—man made in God's image and after His likeness. Wallace even seeks to show, on purely scientific grounds, that the earth is probably the only world on which life has been developed in all the stellar universe.[7]

General References.

Blaikie, 9–18; Ottley, 6–10; Barnicott, 1–3; Beardslee, 30–34; Burney, 10–25; Matheson, I, 23–33; Davis, 1–62; Price, 80–88, 94–96; Bib. Ency., art. "Cosmogony."

STUDY I.—Fifth Day. Memory Verse, Gen. ii, 7.

Read Gen. ii, 4-15. While the critical views would take the first words of verse 4 and place them at the beginning of chapter i, and then count what is left the beginning of a second document, other writers explain these opening verses as a brief summing up of what has gone before, introductory to a new section, and make the joining of "Jehovah" to the name of "God" as the sign that the Creator comes into a closer relation with man. It is now thought that the description of Eden places it in the Babylonian plain, and that the Hiddekel is the Tigris, and the Pishon and Gihon may be among the early canals or tributaries of the Euphrates and Tigris.

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[7] Alfred Russell Wallace, *Man's Place in the Universe*, (1903).

Topics for Personal Investigation and for Assignment in Class-work.

1. The existence of God and his power and wisdom in creation. Gen. i, 1, 31; Ex. iii, 14; Psa. xc, 2; xix, 1; Isa. xl, 26; Jer. xxxii, 27; Mark x, 27; Psa. civ, 24; Job xxxviii, 31–36; Rom. xi, 33–36; i, 20.

2. Meaning of the two names, "God" (Elohim), and "Jehovah." Bib. Dict.; Burney, 11–26.

3. Work of the six creative days or periods. Gen. i, 3–31; Blaikie, 12; Barnicott, 1, 2.

4. Man's place in nature, and in the Divine plan. Gen. i, 26–29; ii, 7; Barnicott, 2; Davis, 46, 47; Dods, 11–14; Wallace, *Man's Place in the Universe*, especially 305–320.

5. The rest of God and the Sabbath for man. Gen. ii, 2, 3; Blaikie, 12, 15, 16; Price, 85, 86; Davis, 23–25.

6. Location of Eden, and lessons that may be drawn from the description of Paradise or "the garden." Gen. ii, 8–17; Matheson, I, 29–33; Price, 87, 88; Davis, 55–62. (See Map 5.)

7. Moral truths or relations taught in the account of woman's creation and the first marriage. Gen. ii, 18–25; Davis, 50–54.

STUDY I.—Sixth Day. Memory Verse, Gen. ii, 18.

Read Gen. ii, 18-25. The account of the creation of Eve seems fitted to show the close organic relation of man and woman. "In every respect the conception is pure and satisfying."[8] "The man at once recognizes in the woman one intimately related to himself, and fitted to be his intellectual and moral consort."[9]

Questions for Written Answers.

1. Into what three parts did the Jews divide the Old Testament? See Narrative; and Beardslee, 17.

2. What two names are given to the first five Old Testament books taken together? See Narrative; Beardslee, 19.

3. Make a list of some of the things the beginning of which is recorded in Genesis.

4. Taking five things,—rocks or "dry land," mammals, plants, man, birds,—arrange them in the order given in Genesis, i, 9–27.

5. Why is the naming of the animals brought into the midst of the story of the making of woman?

8 Worcester, *Genesis in the Light of Modern Knowledge*, (1901), 160, 161.
9 Driver (Gen.), 43.

STUDY I.—Seventh Day. Memory Verse, Psa. civ, 24.

Read Psa. civ, 1-24.

Personal Thought.

"God said, Let us make man in our image, after our likeness." (Gen. i, 26.)

This is what God has been ever saying since that time; and never were Divinely fashioned and attuned men and women so numerous in our world as now. But it requires your help to bring you more completely into likeness with God.

PART I.—SECOND WEEK.

BEGINNINGS OF SIN AND REDEMPTION

STUDY II.—First Day. Memory Verses, Gen. ii, 16, 17.

Read Rom. iii, 10-24.

Narrative.

Message to the Heart of Man.

The beginnings of sin and redemption are related in the third chapter of Genesis in a simple and picturesque manner that brings these profound facts, acknowledged by students both of history and of human nature to be among the most momentous phases of man's life, with great force and clearness to the common, and even benighted, peoples who have constituted the large part of former generations, and who even now comprise most of the world's population.

Edenic Sketch.

There is recorded, at the first, a simple state of innocence, like the period of childhood in the individual. This Eden period has often been described in too glowing colors. The Genesis record shows that man at the beginning was morally very much like a guileless child, and that his possessions, food, and occupation were of the simplest and most primitive character. Whatever view, therefore, one may accept as to the origin of man, it will not be difficult to find the ground of agreement with a scientific view in this brief Biblical sketch.

Path of Destiny.

As man, at this time, found nourishment and chiefly exercised his powers in the vegetable and fruit realm, it is written that by means of two trees were presented to him the paths leading toward his future destiny. If the tree of life opened the way to immortality as the reward of character to be won, the tree of the knowledge of good

and evil brought the test of obedience and self-control through which true wisdom could alone be gained.

Elements of Temptation. All the great elements of temptation are indicated in this brief record (Gen. iii, 1-6). From without comes the appeal of the spirit of evil in the guise of the serpent, holding up the forbidden fruit and the false ideal of what it will do, with a covert undermining of confidence in the goodness of God. Three distinct ranges of man's nature from lower to higher are solicited: The senses, "the tree was good for food;" the soul in its love of beauty, "it was a delight to the eyes;" the spiritual nature in its craving to know and grasp the unseen, "to be desired to make one wise," or "ye shall be as God" (vs. 5, 6). It would not be difficult to show that these agree with the three temptations of Christ, and with the three items of the summary of John, "the lust of the flesh and the lust of the eyes and the vainglory of life" (Matt. iv, 1-10; 1 John ii, 16).

Origin and Nature of Sin. The deepest thought applied to the problem has been able to frame no better account of the origin of sin than to say that it arose from an abuse of freedom. Sin was not necessary, but it was possible, if man was made capable of moral life, and God could not prevent this possibility without subtracting something from the worth of human nature. Sin is nothing belonging to man's real nature, but only the perverted or wrong activity of the nature.[1]

Dalliance and Disobedience. The sin of Eve began in her being willing to listen to the tempter when he sought to show that God had not spoken truly. Then she looked at the fruit and reflected when she should have fled. In a measure she was "beguiled" or deceived (1 Tim. ii, 14), but the substance of her sin as well as that of Adam was disobedience. (Vs. 17; Rom. v, 19).

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[1] Clarke, *An Outline of Christian Theology*, 231-242; Denney, *The Atonement and the Modern Mind*, 110; Van Dyke, *The Gospel for an Age of Doubt*, 239-241, 266.

"The actual experience of sin is like the one taste of alcohol to a reclaimed drunkard. It seems to have tapped a spring of evil within us."[2] Terrible results follow: "First, the guilt and shame, then the fear, then the guile, then the selfishness, then the suffering, and disappointment, and death."[3] The penalty pronounced upon Adam and Eve (Gen. iii, 16-19), means that sin alters the entire relations of the sinner to God, to nature, and to life. **Effects of the Fall.**

The beginnings of redemption, as given here, may be seen in the Divine pledge that the seed of the woman should bruise the serpent's head (vs. 15); in the new hope with which Adam could bestow the name "Life" (Eve) upon his companion (vs. 20); and in the provision of God by which, not with fig-leaves of their own arrangement (vs. 7), but with the skins of animals, which spoke of pain and blood-shedding, they were clothed, and in symbol their sin was atoningly covered (vs. 21). And while the earthly Eden was lost, and watchful cherubim guarded the way leading to its tree of life (vs. 22-24), the first brief stages had been opened of the long course of redemption, which was to bring unnumbered multitudes at last into the heavenly paradise, with full right to come to its tree of life and partake of its perpetual fruits. (Rev. ii, 7; xxii, 2, 14.) **Beginnings of Redemption.**

By the will of man comes the stream of the world's sin and woe. Out of the love of God springs the river of redemption which makes glad the city of God. And so, "where sin abounded, grace did much more abound."

STUDY II.—Second Day. Memory Verse, Gen. iii, 6.

Read Gen. iii, 1-8. While neither Biblical nor scientific interpretation has spoken its last word, it is to be

[2] Dods, 23.
[3] Gibson, *Ages Before Moses*, 89.

noted that their lines of thought seem to converge to a common center, as is shown by these sentences from a recent work: "Sin and redemption, respectively, are but the abnormal and the normalized evolution of humanity."[4] "From the universality of moral evil throughout the recorded history of mankind, two inferences are obvious: First, the 'fall' took place before the dispersion. . . . Secondly, the world's disaster was caused by the base choice of the *first being* so endowed with reason as to entitle him to the designation, *Man.*"[5]

Scripture Outline.

Chapter names of the first twenty-five chapters of Genesis: 1. Creation; 2. Man and woman; 3. The fall; 4. Cain and Abel; 5. New line of Seth; 6. Wickedness, the ark; 7. The flood; 8. Leaving the ark, sacrifice; 9. Covenant with Noah; 10. Nations; 11. Babel, line from Shem to Abram; 12. Abram's call; 13. Separation; 14. Victory; 15. Promise to Abram; 16. Birth of Ishmael; 17. Covenant with Abraham; 18. Prayer for Sodom; 19. Cities of the Plain destroyed; 20. Abraham in Gerar; 21. Birth of Isaac; 22. Abraham tried; 23. Death of Sarah; 24. Isaac's Marriage; 25. Death of Abraham, birth of Esau and Jacob.

STUDY II.—Third Day. Memory Verse, Gen. iii, 9.

Read Gen. iii, 9-14, 16-19. As a further evidence of the approximation of scientific phrase and Biblical statement, compare this Scripture passage with the following: "Evolution and a fall can not be inconsistent. Each of us individually has risen into moral life from a mode of being which was purely natural, . . . has been a subject of evolution; but each of us has also fallen."[6]

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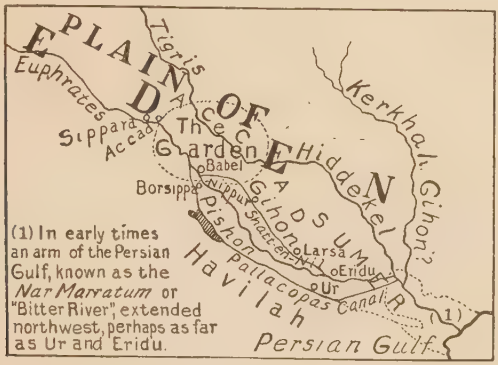
[4] President A. H. Strong, Introductory Note (p. xiii) to Wilkin's *Control in Evolution*, (1903).

[5] Same work, 118.

[6] Denney, *The Atonement and the Modern Mind*, 81, 82.

Suggestions for Map Work.

A study of the more recent views as to the location of Eden and the Garden of Eden. See Map 5.



Map 5. Plain and Garden of Eden.

STUDY II.—Fourth Day. Memory Verse, Gen. iii, 15.

Read Gen. iii, 15, 20-24. "The Bible . . . is a revelation, not because it has been canonized, but because it contains the history of the Redeemer and our redemption."[7] There is given here the very first beginnings of this history. Note that labor itself is not a curse, for it was given before the fall, but only the thorns and thistles, the effort and pain, associated with labor after the fall.

General References.

Blaikie, 16–24; Ottley, 10, 11; Barnicott, 3–5; Beardslee, 34; Burney, 94, 95; Matheson, I, 23–44; Price, 88, 89; Davis, 64–84; Dods, 15–27; Hast. Bib. Dict., art. "Fall."

STUDY II.—Fifth Day. Memory Verse, Gen. iii, 20.

Read Job xxxi, 1-4, 24-40. This chapter has points of kinship with the subject of the lesson, since it suggests many forms of temptation that might appeal to Job,

[7] Fairbairn, *The Place of Christ in Modern Theology*, 508.

and gives his clear knowledge of the penalties that would follow transgression. Verse 33 even refers to the case of Adam seeking to hide his sin, and the closing verses almost repeat the thought of Gen. iii, 18, that the earth must oppose thistles and noxious weeds to the evil-doer.

Topics for Personal Investigation and for Assignment in Class-work.

1. Sin sure of discovery. Gen. iii, 8–11; iv, 9, 10; xliv, 16; Num. xxxii, 23; Josh. vii, 11, 16–18; 1 Sam. xv, 23, 24; 2 Sam. xii, 7, 12; 2 Kings v, 25–27.

2. The personal evil spirit. Gen. iii, 1, 14, 15; Blaikie, 18, 19; Burney, 94, 95; Davis, 68–77.

3. The meaning and effect of the fall. Gen. iii, 6, 7, 22, 23; Blaikie, 19; Ottley, 10; Matheson, I, 33–43; Dods, 19–24.

4. The primal Gospel promise. Gen. iii, 15; Blaikie, 20; Ottley, 10, 11.

5. The mission of pain. Gen. iii, 16.

6. The good and the ill of labor. Gen. ii, 15; iii, 17–19; Blaikie, 16.

7. The Cherubim. Gen. iii, 24; Davis, 78–84.

STUDY II.—Sixth Day. Memory Verse, Gen. iii, 21.

Read 2 Sam. xii, 7-14. Perhaps the most touching and surprising fall recorded in the Bible, next to that of Adam and Eve, is that of David. But for him also there was opened a way of pardon, and this passage discloses his penitence and restoration to God's favor.

Questions for Written Answers.

1. What is regarded by many as the best explanation of the origin of sin? See Narrative.

2. Who was the real tempter of Eve?

3. What were some of the results of the sin of Adam and Eve?

4. What fact shows that labor itself is not a curse?

5. What tokens of the beginnings of redemption are here given?

STUDY II.—Seventh Day. Memory Verse, Gen. iii, 24.

Read Rom. v, 12-21.

Personal Thought.

"They like Adam have transgressed the covenant: there have they dealt treacherously against me." (Hos. vi, 7.)

Observe that all the benefits of development could have been secured without the fact of sin. "Whether man yielded to the temptation or overcame it, in any case he would have advanced a step in knowledge. To yield was a spiritual fall; to resist would have been a spiritual rise. . . . And thus to assert *that sin* was relatively necessary for the development of human nature is to confuse the yielding to temptation with the experience of it. Had the primeval man been strong when evil presented itself, we know not to what heights of intellectual or of spiritual excellence the race might not have now attained. . . . In the event there was intellectual growth, accompanied by descent to a lower spiritual level, from which it would be impossible for man to rise without the aid of Divine grace. . . . Such a view of man's progress is in the strictest harmony alike with the Bible and with the teaching of modern science."[8]

Do I ever persuade myself to believe that I can gain even in knowledge by yielding to a temptation more than I can gain by overcoming it?

[8] J. H. Bernard, Hast. Bib. Dict., art. "Fall."

PART I.—THIRD WEEK.

FIRST NAMES IN THE RACE RECORD AND THE FLOOD.

STUDY III.—First Day. Memory Verses, Gen. iv, 6, 7.

Read Gen. iv, 1-7.

Narrative.

Choice of Early Names. The first names in the Bible show that they are used because they carry a special meaning. The selection of a name is sometimes made, not with reference to the root word from which it is derived, but because it resembles another word in sound. In such cases the name is chosen and the meaning of the word it resembles attached to it with the freedom of common speech and without regard to etymology.[1]

Meaning of Names. Looking at the first names in the race record, with this in mind, it may be noted that the word Adam, which is used as a proper name probably first in Genesis iii, 17, is thought by most scholars to mean "red" or "ruddy," as conveying the impression of the primitive man's color, though by others the word is supposed to mean "the one made."[2] The name Eve means "life."[3] Cain, by resemblance in sound, is connected with *Kanah,* which means "to get" (Gen. iv, 1, R. V., margin). Abel means "breath," which may suggest how evanescent was his earthly course. Seth (Gen. iv, 25), again, by its sound attracts to itself the meaning "appointed," while Enoch probably means "dedicated," and Noah, "rest" or "comfort" (Gen. v, 29).

1 Driver (Gen.), 63.
2 Hast. Bib. Dict., art. "Adam."
3 Same, art. "Eve."

Science is in accord with the Bible as to the unity of the human race.[4] The early pages of Genesis also bear witness to the principle of woman's rightful place beside man in equality of worth and honor. But, along with these notes of oneness, there appear signs of that immense diversity which is to mark mankind in its development, some forms of which are to lead to divergence and discord. **Man's Unity and Diversity.**

This divergence of moral and spiritual life is first seen in the character of the two brothers, Cain and Abel. Appearing so early in the history of the race, the difference is not merely personal, but representative. The two brothers become typical of the two great classes of mankind, the morally evil or bad, and the righteous or good. Clearly, Cain is in his heart godless and therefore intensely selfish, and as soon as his purposes are crossed, he is ready to turn with anger toward God and envy and hatred toward his brother. No other explanation is needed to show why his sacrifice was not accepted. God would early make it plain that the offering made by such a heart and with such a spirit can not be received by him. His words in effect to Cain are, that, if he does well, his countenance will also "be lifted up" in the joy of acceptance. "Sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it" (Gen. iv, 7). This fully shows that every human being possessed of normal faculties has the power with God's help to determine his course as respects right and wrong. **Contrasts in Character.**

Abel did not die in vain, for the writer of the Epistle to the Hebrews says of him that he "being dead yet speaketh" (Heb. xi, 4). Matheson terms him "the undeveloped," and says: "He began the sacrificial life. It became a candle with Abraham, a lamp with Moses, a fire with the prophets of Judah, until at last it burst into a conflagration on the hill of Calvary." **Worth of Abel's Work.**

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[4] Driver (Gen.), xxxvi, xxxvii.

Pioneers in Goodness. Seth next appears as renewing the good line (Gen. iv, 25), and soon afterward prayer and worship are noted in the record as marking the nobler developments of life, very much in the same way as the appearance of some of the arts in the Cainite line indicates where fresh forces of the world began their work (Gen. iv, 20-26). A marvelous biography of Enoch is compressed into twelve words: "Enoch walked with God: and he was not; for God took him" (Gen. v, 24).

Reason for Sending the Flood. In connection with Noah, the tenth from Adam in the good or religious line, the record is given of the great wickedness of the world and the judgment of the flood. Perhaps the best view is that, by the sons of God (Gen. vi, 2), Sethites are meant,[5] and through their union with the daughters of the worldly line, such general corruption ensues that Noah seeks to overcome it by his preaching of righteousness. Only after many years, when all hope of reformation fails, does God send the flood.

Locality and Time. Many authorities unite in the view that the flood was local, probably being confined to the Euphrates Valley.[6] Its entire duration was about one year, from November to November. As to its date, while few or none would now claim that Ussher's chronology is satisfactory, no other system has won general recognition for the first ages; and by this the creation of the world is placed 4004 B. C., and the Deluge 2348 B. C.[7] Dr. W. H. Green has clearly shown[8] that Bible students can freely accept any settled and established data for these older world events without danger of conflicting with the simple life indications given in the tables of Genesis; and the trend of recent scientific

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[5] The view that "sons of God" here means angels, is also extensively held by modern scholars.

[6] Topic 5, references; also Ryle, *The Early Narratives of Genesis*, 112-114; Gibson, *Ages Before Moses*, 128-131.

[7] Bib. Ency., III, Appendix, 8.

[8] "Primeval Chronology." Professor William H. Green, *Bibliotheca Sacra*, XLVII, 285-303 (Apr., 1890).

thought as respects man's age on the earth and the probable occurrence of a flood answering to this account is in the direction of bringing both within limits favorable to the reality of that which is recorded. It is probable that the existence of the human race, as represented in Genesis, goes back at least to 6000 B. C., and that the date of the flood must be put back correspondingly.

Thus early in human history it becomes clear that upon the choices of a man's life depends his happiness, his character, his destiny. It is a mighty moment of far-reaching consequences, when a man chooses the will of God; a fatal moment, when he rejects that will.

STUDY III.—Second Day. Memory Verse, Gen. iv, 9.

Read Gen. iv, 8-24. Dods remarks, "With each child that comes into the world some fresh hope is brought." See that in you this hope is not disappointed.

Scripture Outline. Chapters iv—ix, 1–17; x, 32.

(1) Genealogy of Cain, iv, 1–24; (2) genealogy of Seth, iv, 25, 26; v; (3) race-wickedness, the ark built, vi; (4) the ark entered, the flood prevails, vii; (5) the flood subsides, the ark left, viii; (6) God's blessing and covenant, ix, 1–17; x, 32.

STUDY III.—Third Day. Memory Verse, Gen. v, 24.

Read Gen. iv, 25, 26; v, 1-5, 21-32. Art and civilization having just been outlined, religion is placed next as the great principle without which the first can never truly advance the race. These two, religion and culture, need even now to be more fully blended together.

Suggestions for Map Work.

Make a simple outline map of the lands around the eastern part of the Mediterranean Sea, and locate in it as

Map 6. Early Nations and Peoples.

many of the nations or peoples mentioned in Gen. x, as you can. See Map 6 in text-book; Blaikie, Map 1; Ottley, Map 1, and references under Topic 7.

STUDY III.—Fourth Day. Memory Verse, Gen. vi, 3.

Read Gen. vi. Verse 15 shows that the length of the ark was 300 cubits, its breadth 50, and its depth 30. Estimating the cubit at twenty-one inches, these dimensions are 525 feet, 87½ feet, and 52½ feet, respectively. The shape is relatively broad and shallow, as is fitting in a vessel made simply to float, but in general dimensions and carrying capacity the ark answers closely to the larger ships built to-day.

General References.

Blaikie, 25–43; Ottley, 11–20; Barnicott, 5–8; Beardslee, 33; Burney, 95; Matheson, I, 45–109; W. B., 3–9, 25–32; Price, 89–99; Davis, 85–139; Hast. Bib. Dict., arts. "Adam," "Eve," "Cain," "Abel," etc.

STUDY III.—Fifth Day. Memory Verse, Gen. vii, 1.

Read Gen. vii. Gibson finely observes, "We have in the life of Noah a witness to the fact, that if one walks with God, if one really leads a spiritual life, he will not only be victorious over death as Enoch was, but over judgment." This is an impressive lesson of this chapter.

Topics for Personal Investigation and for Assignment in Class-work.

1. God is righteous and just. Gen. ix, 5, 6; xviii, 25; Deut. xxxii, 4; Ezra ix, 15; Job xxxiv, 10–12; Psa. xxxvi, 6; cxlv, 17; Dan. ix, 14; Hos. xiv, 9; John xvii, 25; Rev. xvi, 7.

2. Abel, the first martyr. Matt. xxiii, 35; Heb. xii, 24; 1 John iii, 12; Matheson, I, 45–66; Dods, 34, 35.

3. Origin of arts (Gen. iv, 20–22). Blaikie, 27, 28, 31; Davis, 90–96; Dods, 45–50.

4. "The sons of God" (Gen. vi, 2, 4) Sethites. Blaikie, 31, 32; Davis, 101–106.

5. The flood local. Davis, 129–131; Dods, 55–57.

6. The rainbow sign of covenant. Blaikie, 34; Ottley, 16; Barnicott, 7, 8; Dods, 72–74.

7. Table of nations (Gen. x). Blaikie, 41.42; Ottley, 16–20; Price, 97–99; Driver (Gen.), 112–132; Hast. Bib. Dict., Extra Vol., 79–87; Bib. Ency., II, 1212–1215.

STUDY III.—Sixth Day. Memory Verse, Gen. viii, 20.

Read Gen. viii. On verse 4, the N. C. B., 147, says: "Ararat roughly corresponds to Armenia, and is the district about Lake Van referred to in Assyrian inscriptions as Urartu. The particular peak is often identified with the highest mountain in or near Urartu, . . . known as Mount Ararat." See Map 18.

Questions for Written Answers.

1. What is meant by, "Sin coucheth at the door" (Gen. iv, 7)?

2. How can one to-day best be his "brother's keeper" (Gen. iv, 9)?

3. What is the effect of art and culture apart from religion?

4. About how long was the whole period of the flood (Gen. vii, 11; viii, 13, 14)?

5. Under what three names are the nations ranged as given in Gen. x?

STUDY III.—Seventh Day. Memory Verse, Gen. ix, 16.

Read Gen. ix, 1-17; x, 32. The new beginning after the flood shows the inspiration of fresh hope, freedom from the past, and joy, that go along with all God's work of redemption.

Personal Thought.

"Jehovah shut him in." (Gen. vii, 17.)

These words doubtless carry in them a sense of seclusion and exclusion and both of these principles enter into any process by which one comes into a new spiritual life. But far beyond these is the sense of security of every soul that rests in the fact of God's own method and act of protection.

Do you rest the question of your salvation for its full answer on something which God has done? Then and then only can you have complete peace.

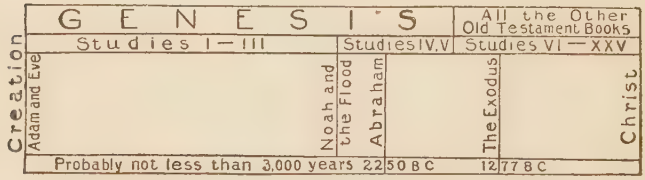

CHART A. PLACE OF GENESIS IN THE OLD TESTAMENT.
(Showing why five Studies are given to this one book.)

PART II.

HEBREW RACE FATHERS.

FOURTH WEEK.

ABRAHAM AND ISAAC.

STUDY IV.—First Day. Memory Verse, Gen. xii, 1.

Read Gen. xi, 31—xii, 9.

Narrative.

Light from Research.

The Bible material, even before the period to be surveyed in Part II, begins to receive clear light from Oriental research. Professor Price says concerning Gen. x: "Out of this former mysterious list of proper names, the inscriptions verify the accuracy of more than thirty, by indicating both places and peoples. The inscriptions both of Egypt and of Mesopotamia also corroborate in many particulars the statements of this chapter. In a word, this table is a limited bird's-eye view of ancient nations, a word-map of ancient geography."[1]

Age of Abraham and Hammurabi.

Most remarkable have been the discoveries of recent years as disclosing features of the age in which Abraham lived. "That education should have been so widely diffused in Babylonia as we now know it to have been, women as well as men sharing in it, is a truly astonishing fact."[2] "The period of Hammurabi's dynasty was one of great literary activity," says Johns; and concerning his celebrated Code he states that "it was no new invention, but

1 Price, 98, 99. See Map 6, page 42.
2 Sayce (Mon. Facts), 35.

codified the customary law of the country."[3] Rogers also says, "Nineveh was the center of a kingdom of warriors, Babylon the abode of scholars; and the well-spring of all this is to be found in the work of Hammurabi."[4]

Professor Sayce also shows that the way in which Abraham purchased the cave of Machpelah, and many details in the account of Hagar are made plain by the provisions of Babylonian commercial law and of the code of Hammurabi,[5] discovered at Susa in 1901; and he now fully accepts and gives the evidence proving that this monarch is the same as Amraphel of Genesis xiv, 1.[6]

Ur and Haran. Ur (Gen. xi, 28, 31), the native city or district of Abraham, situated near the Euphrates, and perhaps at that early date on the shore of the Persian Gulf, though now 125 to 150 miles inland from the mouth of the river, has been fully identified. The site of Haran (Gen. xi, 31) was about 600 miles to the northwest.

Founder of the Hebrew Race. The word "Hebrew" (Gen. xiv, 13), probably meaning "beyond" the river, may refer to the coming of Abraham and his family from Haran, as east of the Euphrates or the Jordan to the Canaanites, among whom the Hebrews came.[7] Standing first among the fathers or founders of this race, Abraham[8] becomes one of the most illustrious characters of all history. From him God's chosen people, the Jewish nation, sprang. By his willing obedience and faith in separating himself from his former associations and going forth into an unknown land, he instituted the Church or kingdom of spiritual religion in the earth; and the devout believers of every age and tongue

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[3] Hast. Bib. Dict., Extra Vol., 588.

[4] Rogers, I, 393.

[5] See also Davies, 67, 68; Johns, 28, 29; Hast. Bib. Dict., Extra Vol., 603; paragraphs 145, 146, of Code.

[6] Sayce (Mon. Facts), 59, 60. See, also, Driver (Gen.), 156; Rogers, I, 389-393, Davies, 7, 8.

[7] Driver (Gen.), 138; Hast. Bib. Dict., art. "Hebrew."

[8] Hommel shows from contract tablets that the name "Abraham" was current in Babylonia even two generations earlier than the time of Hammurabi. Hast. Bib. Dict., I, 227.

look back to him as the father of the faithful. Matheson shows that he entered into the same mission in his day that Jesus in full measure carried out in the gospel era. "An empire rises to his view—an empire such as man had never seen. It stretches to all ends of the earth—north, south, east, west. It embraces all ages of time—it is to endure forever. It comprehends all varieties of men—its inhabitants are to be as the dust of the earth for multitudes. And above all, it is a kingdom whose foundation is to be laid in righteousness."[9] Therefore, Christ could say, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (John viii, 56.)

His Life in Outline.

The main features of the life of Abraham may be sketched briefly. The date of the reign of Hammurabi would now carry the period of his calls and entrance into Canaan approximately to 2250 B. C.[10] From Haran, on his second call, he probably went west by way of Carchemish, south by Damascus, crossed the Jordan at the Damieh Ford, near the mouth of the Jabbok, and then followed the Wady Farah northwest to Shechem.[11]

Locations.

The general course of the stages of Abraham's life are marked by locations, extending southward from Shechem. He sojourned at Bethel both before and after his visit to Egypt on account of a famine (Gen. xii, 8-20; xiii, 1-17). Later he dwelt at Hebron (Gen. xiii, 18; xiv-xix); Gerar (xx, xxi), and Beersheba (xxi, 31-34; xxii, 19). At Hebron he bought the field and cave of Machpelah for a burial-place, and there Sarah and Abraham himself were buried. (Gen. xxiii; xxv, 7-10; xlix, 29-32.)

Faith In Action.

Passages of supreme interest in Abraham's career are those which reveal his faith in God in responding to the early call, and in going forth "not knowing whither he went;" his magnanimous and spiritual ideal in giving

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9 Matheson, I, 125.

10 Rogers, I, 388, 388; Driver (Gen.), 156; Harper, *The Code of Hammurabi* (1903), xi; Davies (1905), 7.

11 Driver (Gen.), 146; Stewart, 146; Smith, 328, 333; MacCoun, II, 11.

to Lot the choice of territory; his energy and ability in the defeat of the kings; his noble persistency of intercession for the righteous remnant of Sodom, and the sublimity of his devotion to the will of God in his preparation to offer up Isaac.[12] It is also to be noted that in his places of sojourn he is ever building an altar unto Jehovah.[13]

Isaac and the Passive Virtues.

In Isaac the Bible gives the portrait of a character in which the passive virtues disclose their charm. His more quiet part seems to be to conserve the good influences and higher beginnings left by his father. He dwells in the circle of retired shepherd experiences in the South Country where he was born. Even his wife is sought for him among his kindred in Haran, and brought by faithful Eliezer, and when she arrives he is walking in the field in meditation. (Gen. xxiv.) But not least among the treasures of Scripture must be counted this sketch of divinely directed and happy marriage, and these recurring glimpses in early race annals of the free action of womanhood, of honor accorded the gentler virtues, which makes it modern and pulsating with the living standards of to-day.

Upon the death of a prominent American politician some years ago, a great metropolitan daily noted the fact that in a public career of more than twenty-five years, this man's name had never been identified with any great movement. For a man so to live is for him to live for naught. Life becomes potential as it becomes an embodiment of some great truth or principle. The characters noted in this Study illustrate that great thing which we call faith. A conspicuous living leader recently defined faith as "the accepting as absolutely true the things which are eternal."

[12] Gen. xiii, 5-13; xiv, 13-24; xviii, 16-33; xxii, 1-19.
[13] Gen. xii, 7, 8; xiii, 4, 18; xxii, 9.

STUDY IV.—Second Day. Memory Verse, Gen. xiii, 16.

Read Gen. xiii. The alternatives offered by Abraham (vs. 9), the choice made by Lot (vs. 11), and the results which came to each, form a most impressive lesson concerning the spiritual as contrasted with the worldly life.

Scripture Outline. Second Division of Genesis.

The Patriarchal Period, Gen. xi, 27—l, 26: (1) Generations of Terah, xi, 27—xxv, 11; (2) Of Ishmael, xxv, 12-18; (3) Of Isaac, xxv, 19—xxxv, 29; (4) Of Esau, xxxvi, 1—xxxvii, 1; (5) Of Jacob, xxxvii, 2—l, 26. For First Div., see Study I.

STUDY IV.—Third Day. Memory Verse, Gen. xiv, 20.

Read Gen. xiv. This chapter, in view of the light from Oriental research and history which has gathered about it, and the questions and discussions to which it has given rise, has become one of the most notable passages of the Old Testament.

Suggestions for Map Work.

Make a simple outline map embracing the section from the Euphrates Valley to Egypt, and mark the principal journeys of Abraham, locating Ur, Haran, Dan, Shechem,

Map 7. From Babylonia to Egypt.
Sections 1, 2, 5—10, Main Journeys of Abraham.

Bethel, Hebron, Gerar, Beersheba, and Zoan in Egypt. See Map 7 in text-book; Blaikie, Maps 2, 3, 4; Ottley, Map 1; MacCoun II, Maps 60, 62, 66; Barnicott, Map.

STUDY IV.—Fourth Day. Memory Verse, Gen. xviii, 25.

Read Gen. xviii, 16-33. "Abraham had been living an unworldly life, in which intercourse with God was a familiar employment. His prayer was but the seasonable flower of his life, nourished to all its beauty by the habitual nutriment of past years."[14]

General References.

Blaikie, 55–74; Ottley, 28–41; Barnicott, 10-17; Beardslee, 33, 34; Burney, 38, 50–58; Matheson, I, 110–151; II, 1–61; W. B., 3–9, 25–32; Price, 97–102; Scott, entire.

STUDY IV.—Fifth Day. Memory Verse, Gen. xxii, 8.

Read Gen. xxii. The two great lessons of this trial of Abraham are finely stated by Driver: "The sacrifice though commanded was not exacted. . . . The narrative teaches the value set by God upon the surrender of self, and obedience; and it demonstrates the moral superiority of Jehovah's religion above the religions of Israel's neighbors."

Topics for Personal Investigation and for Assignment in Class-work.

1. The worship of God. Gen. iv, 26; xii, 7, 8; xiii, 4; 1 Chron. xvi, 29; Psa. xcv, 6; Isa. lxvi, 23; John iv, 20–24; Rev. xxii, 9.

2. Elements of Abraham's character. Blaikie, 72; Ottley, 33; Matheson, I, 110–129; Scott, 82–84; Bib. Ency., I, 27.

3. Hammurabi or Amraphel (Gen. xiv, 1). Driver (Gen.), 156; Sayce (Mon. Facts), 58–60; Rogers, I, 388–394; Hast. Bib. Dict., I, 88; Extra Vol., 585–588.

4. Ur of the Chaldees (Gen. xi, 28). Blaikie, 55, 56; Price, 99; Dods, 83, 84; Scott, 10–12; Rogers, I, 371–378.

5. Hebron. Blaikie, 62; Smith, 317, 318; Hast. Bib. Dict.

6. Sarah. Scott, 73, 74.

7. Cities of the Plain and their destruction. Blaikie, 66–69; Dods, 191–197; Driver (Gen.), 168–171, 202, 203; Smith, 505–511; Bib. Ency.

8. Origin of the term "Hebrew." Ottley, 26, 27; Hast. Bib. Dict.

[14] Dods, 185.

9. The spiritual import of circumcision. Ottley, 32, 33; Burney, 54; Dods, 167, 168; Scott, 50, 51.

STUDY IV.—Sixth Day. Memory Verse, Gen. xxiv, 67.

Read Gen. xxiv, 1-15, 50-67. The whole chapter is most interesting from many points of view; especially does it present a wealth of details of Oriental social life and conventional observance.

Questions for Written Answers.

1. What city or region was the birthplace of Abraham?
2. What are the names of three cities where he sojourned in the land of promise?
3. What are some of his traits of character?
4. How would you describe by way of contrast the character of Lot?
5. From what place did Rebekah, the wife of Isaac, come?

STUDY IV.—Seventh Day. Memory Verse, Gen. xxv, 27.

Read Gen. xxv, 27-34; xxvi, 17-25. With remarkable insight and suggestiveness two types of human nature are given in the sketch of Esau and Jacob.

Personal Thought.

"And he believed in Jehovah; and he reckoned it to Him for righteousness. (Gen. xv, 6.)

Has this great principle, which lies at the center of God's spiritual kingdom in men's hearts in all ages, entered into my life—righteousness, not by my good works, but by faith?

PART II.—FIFTH WEEK.

JACOB AND JOSEPH.

STUDY V.—First Day. Memory Verse, Gen. xxviii, 17.

Read Gen. xxviii, 10-22.

Narrative.

The Bible a True Mirror.

A feature of the Bible which is without parallel is the absolute fidelity with which it presents the moral life of its characters, disclosing the bad actions and traits as certainly as the good. This has already been seen in the cases of Adam, Eve, Noah, Abraham, Sarah, and Rebekah. Along with what is commendable, each has exhibited some form of weakness and sin, and it is generally easy to discern the evil results which flow from these imperfections and moral lapses. It is also plain that some of their faults are due to the imperfect and crude standards of social and moral life which prevailed in these primitive times. The important point to note is that the standard in one way and another is being constantly raised. God, by the very consequences of sin, not only in the examples of great judgments like the flood and the overthrow of the cities of the Plain, but also in the sad and shameful episodes among his own followers in steadily setting before the race the true conditions of spiritual progress.

Jacob's Mixed Nature and Victory.

Jacob is perhaps the extreme instance among prominent Bible characters for the variety and persistence of these selfish and unseemly tendencies, along with nobler elements and aspirations which are sufficient to enlist the favor of God and in the end win for the patriarch spiritual victory. Often a rich nature is marked in youth by conflicting tendencies and later becomes clarified, as some great call or purpose rises into control. Thus it is

that Jacob, rightly named "supplanter," finally becomes Israel, a "Prince of God." If even at the beginning he may have yearned for the priestly privilege of the birthright, he did not see the service and devotion to others involved in it till he came to his dream at Bethel and his wrestling at Peniel.

Years of Pilgrimage.

In broad outline it is to be noted that Jacob, after leaving the home at Beersheba, and having his night vision at Bethel, found in the ancestral Haran or Paddan-aram[1] the household of his uncle Laban, where he abode for twenty years, married Leah and Rachel, and from them and their handmaids begat the sons who gave names to most of the Hebrew tribes; that with his large family, with flocks and herds, he returned to the promised land, being reconciled to Esau after a night of prayer at Penuel; that he dwelt chiefly at Shechem and Hebron, went late in life to Joseph in Egypt, where he died and was buried at Hebron. Gen. xxviii—xxxvi; xlvi, 1—l, 13.

Joseph a Noble Type.

The career of Joseph, as pictured in Genesis, is strikingly romantic. It is not difficult to pardon the youthful egotism, the unconscious self-disclosure of his early years, in view of the splendid reserve and self-mastery, and the constant fraternal, filial, and humanitarian love which pervade all his later life. He gives the demonstration, so rare in the Old Testament, that joy and blessing result directly from pain and mishap. Therefore he could say to his brothers, "It was not you that sent me hither, but God . . . As for you, ye meant evil against me; but God meant it for good to bring to pass, as it is this day, to save much people alive." Moreover, "It is not surprising that he should often have been regarded as a type of Christ."[2]

Egyptian History Bearing Witness.

Sayce, Driver, and others agree that Joseph's years in Egypt fall in the times of the Hyksos kings.[3] As these

1 Gen. xxviii, 2; xxix, 4.
2 Gen. xlv, 8; l, 20; Driver, Hast. Bib. Dict., II, 770.
3 Sayce (Jos. and L. E.), 47, 98; Driver (Gen.), 347; Price, 109,

were Semites and therefore kindred in race to the Hebrews, the reception which Abraham found at the Egyptian court and the exaltation of Joseph though a slave to the post of vizier or prime minister have a natural explanation. A Hyksos Pharaoh seems to have had the name Jacob-el, and this name and the name Joseph-el are found in cuneiform inscriptions of the patriarchal age. "They belong to that age and to no later one."[4] Many allusions and phrases reveal the Egyptian setting and atmosphere in these later chapters of Genesis. The runners shouted *abrech* before Joseph (Gen. xli, 43, Am. V., margin). It is probably a Babylonian term used in Egypt, meaning "the seer."[5] Joseph's phrase, "By the life of Pharaoh" (Gen. xlii, 15, 16), was the most sacred oath an Egyptian could take, and is found on the monuments. Such points of connection with Egypt are thickly strewn through the entire narrative.

Jacob and Joseph,—shrewdness and innocence, connivance and trustfulness, selfishness and magnanimity;—of what opposite extremes is human nature capable!

STUDY V.—Second Day. Memory Verse, Gen. xxxii, 28.

Read Gen. xxxii, 22—xxxiii. The struggle of Jacob at Penuel represents the crisis of his life, and results in such a change of character as is expressed by his new name. He is now prepared in the right spirit to meet and win his brother Esau. To be in close touch with God is the secret of success in spiritually winning men.

Scripture Outline.

Chapter names of the last twenty-five chapters of Genesis: 26. Isaac at Gerar and Beersheba; 27. Isaac's blessings obtained by Jacob and Esau; 28. Jacob at Bethel; 29. Jacob's

[4] Sayce (Jos. and L. E.), 26, 27.
[5] Ibid., 55, 77; Hast. Bib. Dict., art. "*Abrech.*"

wives; 30. Jacob's children and property; 31. Jacob and Laban at Mizpah; 32. Jacob at Penuel; 33. Jacob meets Esau; 34 At Shechem; 35. Jacob journeys south, death of Rachel and Isaac; 36. Generations of Esau; 37. Early life of Joseph and his going into Egypt; 38. Judah and Tamar; 39. Joseph as a slave and in prison; 40. Interpreting dreams; 41. Pharaoh's dream, Joseph exalted; 42. The brothers' first trip to Egypt; 43. Second trip to Egypt; 44. The cup in the sack; 45. Good news for Joseph's brothers and father; 46. Israel goes into Egypt; 47. Before Pharaoh and in Goshen; 48. Jacob blesses Ephraim and Manasseh; 49. Jacob blesses the other tribal heads, his death; 50. Jacob's funeral, Joseph's death.

STUDY V.—Third Day. Memory Verse, Gen. xxxvii, 11.

Read Gen. xxxvii. Joseph, like Christ, "came unto his own, and they received him not" (John i, 11), but sold him "for twenty pieces of silver" (vs. 28), as Christ was betrayed for thirty. His father "kept the saying in mind" (vs. 11), as Mary "kept all these sayings, pondering them in her heart" (Luke ii, 19). Trace the other points of typical import as the story progresses.

Suggestions for Map Work.

Make an outline map of the territory from Haran to Zoan in Egypt, and mark the journey of Jacob from Hebron to Haran and return by Shechem and Bethel to Hebron, and the journey of Joseph from Hebron to Dothan and to Zoan. See Maps 1 and 7 in text-book; Blaikie, Maps 2 and 4; Ottley, Maps 1 and 2; MacCoun, II, Maps, 60, 65, 66.

STUDY V.—Fourth Day. Memory Verse, Gen. xli, 16.

Read Gen. xxxix, 1-6, 19-23; xli, 1-16, 37-45. Blessing, temptation, integrity, prison, interpretation, exaltation, follow each other with dramatic swiftness in these chapters.

General References.

Blaikie, 74–86; Ottley, 50–55; Barnicott, 16–27; Beardslee, 34; Burney, 38, 41, 50–52; Matheson, I, 152–195; W. B., 13–21; Price, 102–109; Sayce (Jos. and L. E.), entire.

STUDY V.—Fifth Day. Memory Verse, Gen. xliii, 14.

Read Gen. xlii, 1-5; xliii, 1-15. It is the need of spiritual bread that brings men to Christ, even as the need of food brough Joseph's kindred to him.

Topics for Personal Investigation and for Assignment in Class-work.

1. God's providence. Gen. xxii, 8, 13, 14; xxxvii, 25–27; xxxix, 3; xlv, 7, 8; l, 20; Job xxiii, 10; Psa. xxxvii, 23; Matt. vi, 11; x, 29–31; Acts xvii, 28; Rom. vii, 28.[6]

2. Jacob's new name at Penuel. Blaikie, 77, 78; Barnicott, 19, 20; Matheson, I, 166–169; Hast. Bib. Dict., II, 529, 530.

3. Shechem, Blaikie, 59, 60; Ottley, 45; Stewart, 145–152. (The last includes good notice of Jacob's well and Joseph's tomb.)

4. Joseph as a type of Christ. Blaikie, 82; Gibson, *Ages Before Moses*, 197–201.

5. Egypt from Menes to close of dynasty XVII. Sayce (Jos. and L. E.), 41–49, 104; Hast. Bib. Dict., I, 657–660.

6. Egyptian customs illustrating the story of Joseph. Blaikie, 89–105; Price, 102–109: Sayce (Jos. and L. E.), 30–107.

STUDY V.—Sixth Day. Memory Verse, Gen. xlv, 7.

Read Gen. xliv—xlv, 15. The plea of Judah in the forty-fourth chapter and the scene of Joseph making himself known to his brethren form one of the most thrilling passages of the Bible.

Questions for Written Answers.

1. What is the meaning of the two names of Jacob (Gen. xxv, 26; xxxii, 28)?

2. How old was Joseph when he was sold into Egypt?

3. Which one of his brothers wished to rescue him?

4. Which one was kept as hostage in the first visit to Egypt?

5. Which two urged Jacob to permit Benjamin to go in the second visit, and which of these pleaded for Benjamin's return?

6. What two powerful Israelitish tribes sprang from Joseph?

7. Which one of Jacob's sons appears to be most highly honored in his closing prophecy, in chapter xlix?

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[6] See also Burney, 48, 72, 93, 94, 124.

STUDY V.—Seventh Day. Memory Verse, Gen. xlix, 10.

Read Gen. xlix, 22-26, and chapter l. Joseph's words in Gen. l, 25, show that he firmly held the faith of his people.

Personal Thought.

"See that ye fall not out by the way." (Gen. xlv, 24.)

It is not enough to get our fellows into the right way, even though this has been brought about with great effort and sacrifice. Perhaps an equally important work is to see that converts are kept in the right way. Am I doing my part in securing this result?

PART III.

HEBREW NATION FOUNDERS.

SIXTH WEEK.

MOSES AND THE LAW.

STUDY VI.—First Day. Memory Verse, Ex. iii, 5.

Read Ex. i, 8-14; ii, 1-15; iii, 1-14.

Narrative.

The Sojourn and the Exodus.

More and more clearly is scholarly investigation assuring the reality of the great fundamental facts of Israel's history. A recent work, *The Sojourn in Goshen and the Exodus,* by Dr. Spiegelberg, offers the strongest attestation of the occurrence of these chapters in Hebrew development. The second of these periods, with Moses and Aaron as the chief actors, and the divine disclosures of law and national destiny give the broad outlines of the present Study.

Great Events and Actors Can Await Right Time Measures.

The bridging of the long interval from the date of Abraham to the date of the Exodus has not yet been made clear by Oriental discoveries. It is possible that the solution will be in part the bringing of the date of Hammurabi forward, when more light is obtained on Babylonian king-lists. It is also possible that some change from the date of the Exodus as 1277 B. C., the year named by Professor Sayce,[1] and approved by others, may become evident. But all this does not alter the fact of the immense bearing of this event on the fortunes and founding of the Hebrew nation, nor of the grandeur of the mission of Moses as a leader and lawgiver.

[1] Sayce, *Early History of the Hebrews*, 151; Ottley, 56; Price, 118.

Moses and Aaron.

Moses is one of the supreme characters of all human history, marked from birth as a child of providence in his rescue from the Nile, and adoption by an Egyptian princess, with his mother as nurse. His education at the Egyptian court, espousal of the cause of his people, years of meditative preparation in Midian, with the marvelous call of God through the burning bush, led him up to his main lifework. Aaron, his brother, is joined with him as spokesman and first in the line of priesthood. Presenting themselves as God's chosen agents of deliverance, they receive the confidence of their race. Ex. i—iv.

Contest with Pharaoh.

The departure of the Hebrew people from Egypt is preceded by a stupendous contest with the pride and "hardness of heart" of Paraoh, in which ten great plagues, one after the other, are visited on the Egyptian people and court, the last being the slaying of the firstborn, while the Israelites are shielded from the stroke of Jehovah by the sprinkled blood. Ex. v—xii.

Out of Bondage and at Sinai.

When the hour at last arrived when the exodus march could begin, the people probably moved from the land of Goshen, past the region of the cities of Raamses and Pithom[2] (Ex. i, 11; xii, 37), which they had built, and then in a southeasterly direction till they came to the northern arm of the Red Sea, where at first they were hemmed in by the sea, the mountain, and the pursuing Egyptian forces. "A strong east wind," continuing all night (Ex. xiv, 21), caused such a path of escape across the sea that they passed over "as by dry land; which the Egyptians, essaying to do, were swallowed up" (Heb. xi, 29). Their farther course, with various camping-places and times of trial, bitter complaints lightened by seasons of refreshment and the beginning of the supply of manna, brought them to Mount Sinai, probably Jebel Musa. There they remained a year, receiving important parts of the law and

[2] Ball, *Light from the East*, 109–112, fully illustrates from Egyptian monuments the making of brick, and the winnowing and storing of wheat in the granaries by forced labor.

constructing the tabernacle, in which God manifested his presence. Ex. xiii—xl; Lev. i—xxvii; Num. i—ix.

Kadesh-Barnea to East Jordanic Settlement.

Next to Sinai the most important location in the wilderness experiences of Israel was Kadesh-barnea, about 150 miles northward. (Num. xiii, 26; xx; Deut. i, 19, 46.) Giving ear to the report of the ten spies instead of heeding the words of Caleb and Joshua, by their cowardice and unbelief, all the rest of the generation that came out of Egypt passed away in the other thirty-eight years of desert wanderings. (Num. xiv, 20-31; xxvi, 64, 65.) While this sentence would not include Moses and Aaron, their own failure in obedience caused that the latter should find his last resting-place on Mt. Hor, perhaps Jebel Madurah (Moserah, Deut. x, 6), northeast of Kadesh,[3] and the latter on Mt. Nebo, about opposite the north end of the Dead Sea (Deut. xxxiv, 1, 5, 6). But, before the great leader finished his work, the Hebrew host compassed the land of Edom, south of the Dead Sea, passed through the land of Moab, east of the same; conquered the territory east of the Jordan, and settled there the tribes of Reuben and Gad and the half-tribe of Manasseh. Num. xxi—xxxii.

Mosaic Legislation.

In considering the body of legislation which is given in the Books of Moses, emphasis should be laid on the following portions: 1. The Decalogue or Ten Commandments, Ex. xx, 2-17. "These are a summary of Divine revelation so absolutely fundamental and comprehensive that on them hang all the law and the prophets."[4] 2. A Book of the Covenant, attached to the Decalogue, has been seen in the portion, Ex. xx, 22—xxiii, 19, giving simple primitive directions, and together this portion has been called the Sinaitic Code. 3. Portions of Exodus and Numbers and all of Leviticus are often now spoken of as the Levitical Code, and within this, Lev. xvii—xxvi, is some-

[3] MacCoun, II, 24, 25, Maps 72, 73; Stewart, 247, 248; Num. xx, 27, 28.
[4] Terry, *Moses and the Prophets*, 28, 29.

times called the Law of Holiness. 4. The more popular and feeling statement of the law in Deuteronomy is termed the Deuteronomic Code. "The Biblical order is: Book of the Covenant, Levitical Code, Deuteronomic Code, but they are ascribed to different times, although these periods all fall within the lifetime of Moses."[5] Others hold a different view, and place them far apart in time. The whole range of Mosaic legislation may be classed, in a general way, as (1) Moral or Social and (2) Ceremonial. As a means of comparison with the first division, especially that side of it which is social and judicial, the recently discovered Code of Hammurabi has been wonderfully suggestive. It removes the objection that a code of laws so extensive and specific as those of Moses could not be put in writing at so early an age, for the other code goes back centuries earlier. After the most careful weighing by many students the general conclusion is well expressed by a strong recent author: "I confess with satisfaction and joy that the contents of the Code of Hammurabi have deepened my conviction of the Divine character of the Torah."[6]

Great men make great nations. Great men are made through great revelations. Divine truth is the foundation of all true greatness, whether individual or national.

STUDY VI.—Second Day. Memory Verse, Ex. xiv, 15.

Read Ex. xiv. That God employed a natural agency, the "strong east wind" (vs. 21), to drive back the waters and open a passage across this part of the sea, does not diminish the supernatural character of this great experience in the birth of Israel as a nation.

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[5] Robertson, *Early Religion of Israel*, II, 132, 133.
[6] Johannes Jeremias, *Moses and Hammurabi*, (1903).

Scripture Outline.

Exodus: (1) Israel in Egypt, i—xiii; (2) Israel on the way to Sinai, xiv—xix, 1; (3) Israel at Sinai, xix, 2—xl.

Leviticus: (1) Laws respecting sacrifice, i—vii; (2) The institution of the priesthood, viii—x; (3) Laws defining clean and unclean, xi—xvi; (4) The law of holiness, xvii—xxvii.

Numbers: (1) Preparation for departure from Sinai, i—x, 10; (2) From Sinai to Moab, x, 11—xxii, 1; (3) Preparation for entering Canaan, xxii, 2—xxxvi.

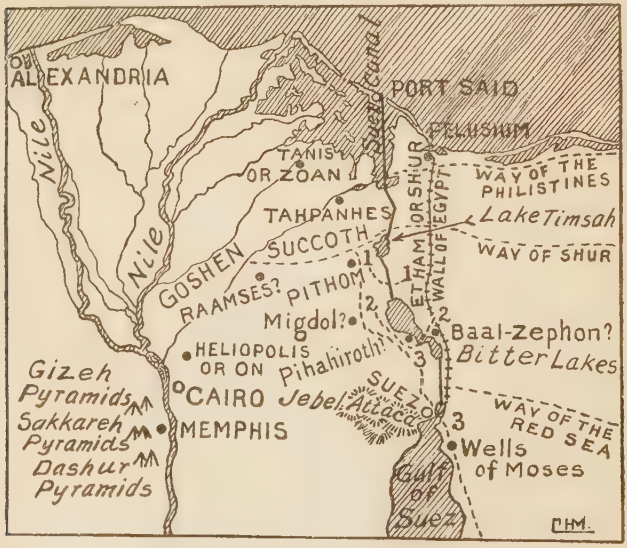
Deuteronomy: (1) Historical review, i—iv, 43; (2) Repetition of the law, iv, 44—xxvi; (3) The blessing and the curse, xxvii—xxx; (4) Conclusion, xxxi—xxxiv.

STUDY VI.—Third Day. Memory Verse, Ex. xx, 3.

Read Ex. xix, 1-11; xx, 1-17. Mr. Moody has two excellent notes on this part of Exodus: xx, 11, "Under the law, they labored first, then rested. But under grace we first find rest in Jesus, and then work." Ex. xx, 26, "We have no steps to climb when we approach God."

Suggestions for Map Work.

Outline the region from Goshen eastward to the Gulf of Akabah and northward to Eastern Palestine, and mark



MAP 8. FIELD OF THE EXODUS.

the course of Israel as indicated in this lesson.[7] See Maps 2 and 8 in text-book; Blaikie, Map 2 and Sketch Map; Ottley, Map 2; MacCoun, II, 19-25, Maps 68-74.

STUDY VI.—Fourth Day. Memory Verse, Deut. vi, 4.

Read Deut. vi, 1-9; Lev. xix, 9-18. Here is seen the highest moral reach of the Mosaic law, enjoining perfect love of God and equal love of neighbor with one's self. It may for centuries have been an ideal, but how beautiful a standard to be uplifted so early.

General References.

Blaikie, 106–163; Ottley, 53–82; Barnicott, 27–50; Beardslee, 35–45; Burney, 10–85; Matheson, I, 196–217; W. B., 35–41; Brown, 13–28; Price, 115–122; Iverach, entire.

STUDY VI.—Fifth Day. Memory Verse, Lev. xvi, 34.

Read Lev. i, 1-4; ii, 1-3; iii, 1; vi, 24-26; vii, 1, 2. In these five brief selections an indication is given of the five kinds of sacrifices. Somewhat freely rendered in terms of the new dispensation, in the order here found, they represent Christ as coming forth in steps of sacrifice toward man. Viewed in the reverse order, they symbolize man's increasing measure of surrender to and oneness with God: the trespass-offering meaning conviction; the sin-offering, cleansing; the peace-offering, reconciliation; the meal-offering, communion; the burnt-offering, complete dedication and service.

Topics for Personal Investigation and for Assignment in Class-work.

1. God is holy. Ex. iii, 5; xxviii, 38; Lev. xx, 26; 1 Sam. ii, 2; Psa. xcix, 9; Isa. vi, 3; 1 Pet. i, 15, 16.[8]

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[7] There is not yet general agreement of scholars as to the location where the Red Sea was crossed. It is thought by some that the Gulf of Suez at that time extended farther north so as to include the Bitter Lakes or even Lake Timsah; and Dr. Naville would place the crossing at 1----1, and Sir William Dawson at 2----2. But probably most would accept the view of Dr. Eber and Dr. Trumbull that the place of crossing was at 3----3. A number of the places mentioned in the Bible account have not been identified. The names of these are followed in map by question mark.

[8] See also Burney, 75, 76.

2. The unique grandeur of Moses' career and character. Blaikie, 108–110, 156, 157; Matheson, I, 196–217.

3. Miriam. W. B., 35–41; Hast. Bib. Dict.

4. Egypt during dynasties XVIII and XIX. Blaikie, 106, 115; Barnicott, 28, 29; Price, 110–121.

5. Description of the route of the Exodus. Num. xxxiii, 3–49. Blaikie, 121–128, 140–156; Ottley, 61–65, 71–81; MacCoun, II, 19–25.

6. The Tabernacle and its furniture. Blaikie, 135.

7. Aaron and the priesthood. Ottley, 71; Barnicott, 39, 40; Bib. Dict.

8. Comparison of the laws of Hammurabi and Moses. Davies, 21–106; Sayce (Mon. Facts), 67–87; Hast. Bib. Dict., Extra Vol., 589–612.

STUDY VI.—Sixth Day. Memory Verse, Lev. xxvii, 30.

Read Lev. xxiii. In the midst of the section which is especially marked as the law of holiness occurs this summary of the "set feasts" of Jehovah, by which the nation should express God's claim of them as his own.

Questions for Written Answers.

1. What change brought about the hard lot of the Israelites in Egypt?

2. What are some of the virtues of Moses?

3. What are some of the things he had to overcome in his people?

4. What are the several things that were placed in front of and within the Tabernacle as its furniture?

5. On what mountains did Aaron and Moses pass to their rest?

STUDY VI.—Seventh Day. Memory Verse, Deut. xviii, 15.

Read Deut. xxx, 11–19.

Personal Thought.

"There hath not arisen a prophet since in Israel like unto Moses." (Deut. xxxiv, 10.)

"Moses the Practical. . . . Salvation by obedience to law. There is one sphere in which Moses stands alone. It is the discovery that common life may be the religious life. That God was in the Garden men knew;

that God was in the sanctuary, men knew; that God was beside the altar, men knew. But that God should be in secular places, that the home should be itself a sanctuary, that the household fire should be an altar fire, that the honoring of a human parent should be deemed an act of piety, that the observance of a neighbor's rights should be esteemed one of the rites of worship—this was a new departure in the religious life of man!"—Matheson.

PART III.—SEVENTH WEEK.

JOSHUA AND THE CONQUEST.

STUDY VII.—First Day. Memory Verse, Josh. i, 6.

Read Josh. i.

Narrative.

Joshua's Early Service. Joshua has already appeared in connection with the account of the Exodus, as one of the twelve spies sent from Kadesh-barnea to bring back a report of the land of Canaan. Together with Caleb he encouraged the Israelites to go forward at once to the conquest, but the voice of the ten other spies prevailed, and the great movement to enter Western Palestine was postponed for nearly forty years. Num. xiii, 1; xiv, 38. Even before this he was known as commander of Israel's army in the field (Ex. xvii, 9, 10) and "the minister of Moses" (Num. xi, 28, 29), jealous of the honor of his leader, who, when he was about to depart, sought to insure that much of his spirit should rest upon his successor (Deut. xxxiv, 9).

Inspired for Leadership. God now fully inspires Joshua for his great task. "There shall not any man be able to stand before thee all the days of thy life. . . . Only be strong and very courageous. . . . Have not I commanded thee?" Joshua learns of the condition of the land through two spies sent to Jericho, who find that the fear of Israel has already gone before them. Josh. i, ii.

Crossing the Jordan. The next step is the crossing of the Jordan from the east side to the west. There has recently come to light remarkable proof that the supernatural element in this occurrence may be in the timing of the crossing, just as at the Red Sea, to enable the host to avail itself of the working of a natural agency. A passage in an Arabic

manuscript history has been found which states that in 1267 A. D. a great landslide at the Damieh Ford, about seventeen miles above Jericho, so shut off the Jordan at full flood that the river bed below the ford was without water from midnight to 10 A. M.[1] The camp is established at Gilgal, in the Jordan Valley near the crossing, the rite of circumcision administered, and Joshua again encouraged by the vision of "the prince of Jehovah's host" near Jericho. Josh. iii—v.

Former Inhabitants of Palestine.

On the eve of the conquest a brief glance may be given to the tribes or people inhabiting the promised land. Taking the names of such in Gen. xv, 19-21; Josh. ix, 1; xi, 21, there would be a list of twelve related to the portion of Western Palestine which became distinctively Israelite territory. These may be divided into three classes: (1) The early inhabitants who were in the land before the Semites came, such as the Anakim and perhaps the Perizzites in the south and the Rephaim in the more central part; (2) Semites, who came at different epochs, such as Canaanites or Amorites, names for much the same people, of which Jebusites, Girgashites, Hivites are more local groups, and Kenites, Kenizzites, Kadmonites, those rather closely related to the Hebrew race; (3) Non-Semitic settlers who arrived after the Canaanites, such as the Hittites, and perhaps others.

Tel-el-Amarna Letters.

The Tel-el-Amarna letters sent to the king of Egypt from several of the cities of Palestine about 1400 B. C., show that these towns were under the dominion of petty kings, very much as they are seen to be in the Book of Joshua, and that even then the hold of Egypt on this region was being weakened by the encroachments and assaults of the Hittites and the Habiri upon these little princedoms, which were at the same time often seeking

[1] Bennett, 38; Ottley, 84; Sayce, *Early History of the Hebrews*, 249. The location called Adam (Josh. iii, 16), is often identified with the modern Damieh.

to undermine each other. All this formed a basis for the conquest of the land by Israel.

Stages of Conquest.

The Scriptural account shows that the conquest went forward by progressive stages, each of which led to the next. First, the strongly fortified city of Jericho succumbed, as it ever seemed to do when threatened. Then after a check, because of Achan's sin, a foothold was gained in the "hill country" above the Jordan Valley by the capture of Ai. Following this the cunning ruse of the Gibeonites brought them into a compact with Israel and opened a wedge farther into the heart of the country. This roused a circle of cities in southwestern Palestine, and the defeat of this confederacy won an important section of the land. Later, the overwhelming of a still larger combination in the north completed the special work of Joshua, and the more gradual and local extension of the conquest, especially in the way of thoroughly subduing the chief towns or cities, went forward largely under individual leaders and tribes, even reaching far on into the time of the Judges. Josh. vi—xi; xv, 13-19; xix, 47; Judges i, xviii.

Index of Land and Leader.

Very valuable as a key to the geography of Palestine are the lists of kings subdued, boundary lines and cities of the sections assigned to the several tribes, cities of refuge, cities of the Levites, and final adjustment of the trans-Jordanic Israelites to the center of worship. Josh. xii—xxii. Joshua's farewell address and renewal of the covenant between Israel and Jehovah are worthy to be regarded among his most important services to his people. Especially are his impressive words of personal decision worthy of remembrance: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah." Josh. xxiii, xxiv.

Period Covered.

If the forty years of wandering of the Israelites closed about 1237 B. C., the twenty years from that date to 1217 B. C. may be assigned to the work of Joshua and the elders who immediately succeeded him.

It is ever true that God and one make a majority.

"And the Lord of Right still sits on His throne, still wields His sceptre and rod,
And the winds and the waves and the years move on, doing the will of God."

STUDY VII.—Second Day. Memory Verse, Josh. i, 8.

Read Josh. iii, 5-17. How worthy of record is the confidence of Joshua and all the people in moving forward to march across the river, though it was at the flood! If this crossing of the Jordan is a symbol of the Christian's entrance into "the life more abundant," may it inspire like faith.

Scripture Outline.

Joshua: (1) The Conquest; *a.* Preparation, i—v; *b.* The War, vi—xii; (2) Division of the land, xiii—xxi; (3) The Farewell, xxii—xxiv.

STUDY VII.—Third Day. Memory Verses, Josh. iv, 21, 22.

Read Josh. iv. The repeated care given to preserving a memory of the events, particularly of God's acts of power, in connection with the history of Israel, certainly goes to sustain the view that there were written records made at the time.[2] Keriath-sepher (Josh. xv, 15) means "book-town."

Suggestions for Map Work.

Make an outline map of Palestine and mark the boundary of the twelve tribes. See Map 1 in text-book; Blaikie, Map 3; Ottley, Map 5; MacCoun, II, Map 81.

STUDY VII.—Fourth Day. Memory Verse, Josh. vi, 16.

Read Josh. v, 13—vi, 20. Joshua has not the elevation of the leader who takes the initiative, the thrill of the poetic vision, yet as one set to execute orders, he faithfully carries out his task.

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2 Deut. xxvii, 2-8; Josh iv, 2-9, 20-22; viii, 30-35; xxiv, 26; Sayce, *Early History of the Hebrews*, 330.

General References.

Blaikie, 164–192; Ottley, 83–100; Barnicott, 50–56; Beardslee, 46, 50-55; Burney, 54, 79; Matheson, I, 218–238; Price, 123–129; Bennett, entire.

STUDY VII.—Fifth Day. Memory Verse, Josh. xiv, 8.

Read Josh. xiv. As one stands in this chapter in the midst of the survey of the whole land, the splendid grasp of it in a single sentence by George Adam Smith may be quoted: "During all these ages the great long lines of the land would be spread out exactly in the same way as now—the straight coast, and its broad plain; the range that rolls north and south, with its eastern buttresses falling to the unseen bottom of the Jordan Valley, and across this the long level edge of the table-land of the East." [3]

Topics for Personal Investigation and for Assignment in Class-work.

1. The courage and triumph of faith and obedience. Ex. xiv, 15; Heb. xi, 29; Josh. i, 7; vi, 3, 15, 16, 20; Heb. xi, 30; Josh. xxiii, 10; 1 Sam. xvii, 45, 46; 2 Chron. xx, 20–23.

2. Joshua as illustrating the military virtues in God's service. Blaikie, 164, 191: Matheson, I, 218–221; Bennett, 79–87.

3. The physical features of Palestine simply outlined. Map L in text-book; Blaikie, 165–170; Ottley, 92-98, and Map 4; Smith, 46–59; MacCoun, I, 1–10.

4. Brief study of the peoples of Palestine at the time of the Conquest. Ottley, 91, 92; Price, 123–129; Bennett, 12-22; Hurlbut, 37–40.

5. Description of Mts. Ebal and Gerizim (Josh. viii, 30–33). Blaikie, 174, 175; Smith, 119, 120; Stewart, 139–141; MacCoun, II, 32, and Map 78.

6. General sketch of the heritage of the tribes. Blaikie, 177–190; Stewart, 36–41; Hurlbut, 55-59.

STUDY VII.—Sixth Day. Memory Verse, Josh. xx, 45.

Read Josh. xxiv, 1–28. The conquest of Palestine by Israel can only be rightly understood when it is seen as the result of a religious movement. A great religious impulse had arisen through Moses; God's new name, Jehovah, meant that His people had come to a new sense

[3] Hist. Geo. H. L., 123.

of God, to a true revival. Joshua brings this out in his address.

Questions for Written Answers.

1. What is meant by "the sea of the Arabah, even the Salt Sea" (Josh. iii, 16)?
2. What stratagem was used by the Gibeonites to preserve their lives?
3. How did Israel show that they honored the covenant which they had made with this people?
4. In what part of the Holy Land was the territory of the tribe of Judah?
5. What general section was possessed by the tribe of Ephraim?
6. How old was Joshua at his death?

STUDY VII.—Seventh Day. Memory Verse, Josh. xxiv, 15.

Read Josh. xxiv, 29–32. This passage brings out a point which is made plain in other parts of the record concerning the relation of each Israelite to the land, showing that his claim was inalienable. Prof. Bennett rightly says that here is a fundamental principle, and that "it is the Divine will that every man should have secured to him the opportunity of earning a livelihood for himself and his family."[4]

Personal Thought.

"One man of you shall chase a thousand." (Josh. xxiii, 10.)

Spiritual power in surprising degree is possible to every child of God.

[4] Bennett, 96.

PART IV.

HEBREW NATION BUILDERS.

EIGHTH WEEK.

THE EARLY JUDGES.

STUDY VIII.—First Day. Memory Verse, Judg. ii, 16.

Read Judg. ii, 16—iii, 11.

Israel's Environment.

The introductory section of the book of Judges, which extends to the sixth verse of chapter three, throws new light on the conditions that faced the tribes of Israel when they would be expected to build themselves up into a nation. Even the book of Joshua (xv, 63; xvi, 10) had given indications that its general and sweeping statements as to the whole land having been completely subjugated and its inhabitants exterminated by Joshua must be taken in a qualified sense as a great ideal to which later ages looked back. Much more fully is this made evident in the first chapter of Judges. There it is shown that in the bounds of tribe after tribe their enemies remained entrenched at points, especially in some of the principal cities or towns, such as Jerusalem, Hebron, Bethel, Gezer, Bethshean, Megiddo, and others, not to mention those in more outlying territory.

Vital Power of Religious Faith.

The cause of this changed aspect is not far to seek. While the tide of Hebrew faith in and obedience to Jehovah flowed pure and strong, her battle everywhere was as good as won. But when "there arose another generation, that knew not Jehovah, nor yet the work which he had wrought for Israel," or the current turned backward, "and the children of Israel did that which was evil in the sight of Jehovah, and served the

Baalim" (Judg. ii, 10, 11), nothing would avail to save them from oppression but a fresh revival of faith and faithfulness. So vital is this relation between faith and right social and political life that it has been pointed out how, in English and American history, each forward swing of liberty and popular institutions has been preceded by a religious revival or reformation. It is not surprising, therefore, to find in the era now to be surveyed, that the judges, who are also called "saviours," were raised up when the people, after a period of religious decline, with consequent idolatry and misery, again turned to God and "cried unto Jehovah" (Judg. iii, 9).

A Nation in the Rough.

It should also be said that in no well-inhabited country can the conditions of population be permanently transformed in a few years, and the Biblical record in a number of passages implies that the process of the occupation of Canaan would extend over a long period, and that God will cast out the former nations "by little and little" (Deut. vii, 22), "without driving them out hastily" (Judg. ii, 22, 23), that by them he "may prove Israel, whether they will keep the way of Jehovah or not." In the period of the Judges the Hebrew nation is in the formative stage, it is being built, largely like other enduring historic peoples, by wrestling with its environment. During much of this epoch the integrating and the disintegrating forces are about evenly balanced, and so the statement is twice recorded: "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judg. xvii, 6; xxi, 25.)

"The Early Judges."

By "The Early Judges" is meant those whose names and deeds are given in the book of Judges, as the era of Eli and Samuel will be treated in the next lesson. Of these earlier deliverers there are twelve, if Barak is placed with Deborah as her general, and Gideon's son, Abimelech, is omitted, since the office of these special

leaders was not hereditary. Six may be called principal judges, Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson; and six subordinate, Shamgar, Tola, Jair, Ibzan, Elon, and Abdon.[1]

Othniel.

The first of the judges, Othniel, was Caleb's younger brother, and he delivered Israel, after eight years of oppression, from a Mesopotamian king, whose name is not given, but who is called Cushan-rishathaim, or the "Cushite of double wickedness." Judg. iii, 7-11.

Deborah and Barak.

The next period of much interest is that of Deborah and Barak, and the oppression in this case, which continued for twenty years, was by Jabin, whose capital was at Hazor, about five miles directly west of Lake Merom. This Canaanite king had nine hundred chariots of iron, and by using these in the open plain of Esdraelon he was able to cut off the northern tribes of Israel from those south of the plain and keep all in subjection. His general, Sisera, resided at Harosheth, placed by some near the Kishon, but by others thought to have been near Hazor.

Overthrow and Ode.

About three miles northeast of Hazor was Kedesh, the home of Barak, the general of the Israelite forces. Encouraged by the call of Deborah, the prophetess-judge of Mt. Ephraim, who also promised her presence, Barak was able to gather and train an army of ten thousand men, with which, by a sudden onset from Mt. Tabor, he defeated Sisera and pursued and slaughtered his entire force, while Sisera himself was slain by Jael in her tent. This marvelous triumph was celebrated by an ode, bearing every mark of having been written at the time. Judg. iv, v.

Gideon and His Three Hundred.

After forty years of rest, and seven years of oppression by the Midianites, who led into the land vast bands of Amalekites and Bedouin Arabs, ravaging the country and causing the people to hide in dens and caverns,

[1] Beardslee, 56; Paterson, 11. But others, as Moore, International Critical Commentary on *Judges*, xxviii, 104, would include Shamgar in the first list.

Gideon was called to become a deliverer, God giving him unmistakable signs of success. He was from Ophrah in Manasseh, and made his striking test by which he sifted out of thirty-two thousand a company of three hundred at the spring or well of Harod, north of Mt. Gilboa. Near this point, in the southeast angle of the plain of Esdraelon, the host of the enemy was surprised by a night attack, Gideon's force using the device of lamps concealed in pitchers, and the routed and self-destroying foe rushed down the valley of Jezreel and across the Jordan. Judg. vi, vii.

Jephthah and Samson.

Two later arenas of struggle can be mentioned together, one occurring east of the Jordan, and the other in the extreme southwest, because they are placed by some as contemporary. In the eastern field, Jephthah, "the Gileadite," overcame the children of Ammon; and in the western, on the border line between the Israelites and Philistines, Samson,[1] of the tribe of Dan, came up to his unexampled exploits on behalf of himself and his people. Judg. xi—xvi.

A Rude Age, but—Ruth.

The survey of the period of the judges may close with a glance at the two pictures of the times, one formed by the two narratives in the latter part of the Book of Judges, showing traits of noblity as well as lawlessness, and the other by the charming idyl in the Book of Ruth. Judg. xvii—xxi; Ruth i—iv.

Years of the Period.

According to the chronological table,[2] the period of the Early Judges, beginning with Othniel and ending with Samson, would be 130 years, or from 1217 B. C. to 1087 B. C. Many scholars favor the view that some of the judges may have done their work in different parts of the land at the same time, and that the "forty years" so often given is a round number for a generation. Yet the brevity of time allowed for the period forms a part of the problem of chronology for all Old Testament history before the age of David, that awaits fuller solution.

1 See Map II, p. 90. 2 Page 20 of text-book.

"Righteousness exalteth a nation; but sin is a reproach to any people." We read this truth everywhere. It is clearly demonstrated in every period of the life of the chosen people. It is the verdict of history. The issue of modern events declares it true as God Himself.

STUDY VIII.—Second Day. Memory Verse, Judg. v, 23.

Read Judg. iv, 1–v, 7. There is some evidence (Judg. v, 20, 21) that a storm, making the plain soft and swelling the Kishon to a torrent, greatly helped the Israelites. Smith observes: "But the victory won that day by the Plain over the Canaanites was not so great as the victory won by Israel over the Plain."[3] The Plain might have divided the Israelites, but in this contest six of the tribes, embracing those on both sides of the Plain were represented, so it is the first marked sign of future national unity. The song of Deborah has been greatly praised for dramatic and poetic power.

Scripture Outline.

Judges: (1) Introduction, i—iii, 6; (2) Narrative of the judges, iii, 7—xvi; (3) Two supplemental narratives, (*a*) Migration of the Danites, xvii, xviii; (*b*) Punishment and preservation of the tribe of Benjamin, xix—xxi.

Ruth: (1) Efforts to escape from trouble, i, 1–9; (2) Ruth's faith and devotion, i, 10–22; (3) Winning the care and love of a kinsman, ii—iv, 17; (4) Genealogy of David, iv, 18–22.

STUDY VIII.—Third Day. Memory Verse, Judg. vii, 7.

Read Judg. vii, 1–21. The great lesson most impressively demonstrated here is that power in Christian aggressive work does not come from numbers, but from union of the true-hearted, courageous, and alert.

Suggestions for Map Work.

Make an outline of the Plain of Esdraelon, its surrounding territory, mountains, streams, towns, gateways,

[3] Smith, 396.

and study it especially as the battlefield of Palestine. See Map 9 in text-book; Smith, 381–410, and Plate VI; MacCoun, I, 24–28, Maps 25, 26; Calkin, 28–30, Map 8.

Map 9. Plain of Esdraelon and Northward.

STUDY VIII.—Fourth Day. Memory Verses, Judg. ix, 8–15.

Read Judg. xi, 12–15, 26–40. While there has been a vast amount of discussion concerning Jephthah's vow and its fulfillment (vs. 30, 31, 39), the fact that the

Hebrew conjunction between the clauses in vs. 31 can be rendered "or," so that passage would read "it shall be Jehovah's (if a person), or I will offer it up for a burnt-offering" (if an animal proper for sacrifice), makes it possible to consider the result as her devotement to celibacy. Yet it is to be recognized that many hold that her life was taken to make complete the demands of her father's vow in that age.

General References.

Blaikie, 193–205, 212–215; Ottley, 101–119; Barnicott, 56–67; Beardslee, 55–59, 173–176; Burney, 19, 37, 40, 79, 80; Matheson, II, 128–171; W. B., 45–91; Brown, 29–49; Price, 129–131; Paterson, entire.

STUDY VIII.—Fifth Day. Memory Verse, Judg. xvi, 30.

Read Judg. xvi, 15–31. Note Smith on Samson: "We see at one sweep of the eye all the course in which this uncurbed strength, at first tumbling and sporting with laughter like one of its native brooks, like them also ran to the flats and the mud, and being darkened and befouled, was used by men to turn their mills."[4]

Topics for Personal Investigation and for Assignment in Class-work.

1. God's discipline for purity and strength. Deut. viii, 2; Judg. ii, 21, 22; iii, 1, 2, 4; v, 23; vii, 7; xiii, 4, 5; Ruth ii, 11, 12; Job v, 17; xxiii, 10; Psa. cxix, 67.

2. Deborah and her ideal of national unity. Judg. v, 1–23; Blaikie, 197, 198; Ottley, 103, 107, 108; Paterson, 17–19; Smith, 396, 397; Kittel, *History of the Hebrews*, II, 74, 75.

3. A study of Gideon's call and his selection of the three hundred. Judg. vi, 11—vii, 8; Ottley, 109–111; Paterson, 22–26; Smith, 397–399.

4. Points of weakness in Samson's character and work. Blaikie, 204; Paterson, 50, 51, 55, 56.

5. Lessons to be gathered from Ruth's devotion. Ruth i, 16, 17; Ottley, 117; Matheson, II, 140, 141; Bib. Ency.

6. Garments and ornaments in the time of the Judges. Judg. iii, 16; v, 30; viii, 24–26; xiv, 12; xvii, 10; Ruth iii, 3, 15; Hast. Bib. Dict., arts. "Dress," "Ornaments."

[4] Hist. Geo. H. L., 222.

STUDY VIII.—Sixth Day. Memory Verse, Judg. xvii, 13.

Read Judg. xvii; xxi, 20–25. These selections from the two closing narratives of Judges will illustrate the disorganized religious and social state of the times. The dates of the events are thought by many to have been early in this period.[5]

Questions for Written Answers.

1. Can you mention five important cities which were not at once taken by the Hebrews (Judg. i)?
2. Will you give a list of the six or seven principal judges in the early period?
3. Who are the three or four leading women characters in the lesson?
4. Whose names are given as the grandfather and grandmother of David?

STUDY VIII.—Seventh Day. Memory Verse, Ruth i, 16.

Read Ruth i, 14–22; ii, 8–12. Goethe calls the Book of Ruth, "the loveliest little epic and idyllic whole which has come down to us."

Personal Thought.

"The Spirit of Jehovah came upon (Heb. clothed itself with) Gideon." (Judg. vi, 34.)

The key to all the best deeds of the judges is in the power of the Spirit of God resting upon them. In the case of Gideon the Hebrew idiom seems to imply such humility and measure of response that the Holy Spirit could make him as a garment that is worn for beauty and glory.

Have I such complete responsiveness that the Spirit can use me as such a medium of his ministry?

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[5] Moore, *Judges*, 372, 405; Paterson, 62–64, 77; Blaikie, 214; Ottley, 105.

PART IV—NINTH WEEK.

SAMUEL.

STUDY IX.—First Day. Memory Verse, 1 Sam. i, 27.

Read 1 Sam. i, 9–11, 19–22, 25–28.

Narrative.

Centralizing Tendencies Begin.

While the times of Eli and Samuel are still in the age of the judges, it is felt at once, as soon as the Book of First Samuel is entered, that one is in a new period of Hebrew history. The record, it is true, belongs to the epoch in which the nation is being built, evidences of a low state of morals, of a lack of social cohesion, of grave abuses and disorders continue to exist. But the difference is in the fact that the forces that are to make the nation have begun to crystallize. Even in the case of Eli there is seen a gravitation of the thoughts of Israel toward a center. It is not known as to how he came to be a judge, but it was probably, as with others, through military prowess in delivering the people. If this occurred in his earlier life and then, as being in the descent from Aaron, he was also priest, the union of the two offices in him, in connection with the sanctuary and ark at Shiloh, would form a unique means of unification. The simple statement that Elkanah, the father of Samuel, "went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts in Shiloh" (1 Sam. i, 3) conveys the impression of a far more settled and orderly state of society throughout Israel than has hitherto prevailed.

Samuel a Pledge of the Future.

Still more is future Hebrew national life assured with the appearance of Samuel. Three times does the Hebrew spirit and influence seem to have a rebirth in the coming

of a little child—in the case of Moses, Samuel, and Christ. The *Magnificat* of Mary is the flower of which the song of Hannah (1 Sam. ii) is the bud; and the words of Luke (ii, 52) sweetly recall the words of this earlier historian, "And the child Samuel grew on, and increased in favor both with Jehovah and also with men" (1 Sam. ii, 26). Eli was old, and physically and morally weak; Samuel was young, and destined to show splendid moral and spiritual strength. Eli had been priest-judge, but Samuel will be priest-prophet-judge, guiding his people into new channels, a nation-builder and king-maker.

The Child Messenger.

Samuel's first great work is one of the most important ever committed to a child of his tender years—the transmission of God's message of condemnation of Eli's house; and it is not strange that the record should say at its close, "And all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of Jehovah." 1 Sam. iii.

High Prophetic Type.

The term "prophet" has the meaning of one who speaks from God; and he was also called "the man of God" and the "seer," the latter coming from his power of prophetic vision.[1] All these terms were applied to Samuel (1 Sam. viii, 8-11). And while there were "bands of prophets" or schools or communities of men in his day especially devoted to music and prophecy (1 Sam. x, 5-13), it does not appear that Samuel dwelt with them. His mission as prophet seems to be of that higher type which formed such a molding force in all of Israel's later history, and first after Moses, he began the long line of religious statesmen who guided Hebrew development from the point of view of Jehovah's will. With this his work as judge, and even as priest, was in complete accord (1 Sam. vii, 15-17), for all these offices had a religious-national aspect. Well does Professor Davidson say that Samuel pursued this end "with more

[1] Burney, 86, 87; Salmond, 76, 77; Hast. Bib. Dict., IV, 108, 113.

splendid initiative than any of his successors. He created the nation by giving it a king.'"[2]

Israel's Disgrace Under Eli.

Samuel's childhood is followed by a period in which the life of Israel sinks very low, through the evil rule of Eli's sons, and the war begun in vain confidence with the Philistines, and ending in the capture of the ark. Probably Shiloh was sacked and the tabernacle without its most sacred object, was conveyed by the Levites to Nob, and later to Gibeon.[3] When the ark was returned by the Philistines it found a lodging-place for most of the time at Kiriath-jearim, in the house of Abinadab. 1 Sam. iv—vii, 1. (See Maps 10, 11.)

Mizpah, Ebenezer, Ramah.

After twenty years a new spirit seemed to come to the people, "and all the house of Israel lamented after Jehovah." Samuel then gathered them to Mizpah and led them in their service of repentance, and when the Philistines were about to attack them his intercession brought to their aid a powerful thunderstorm. After Israel's victory, Samuel set up a memorial stone, calling it Ebenezer. For many years, his circuit as judge was to Bethel, Gilgal, and Mizpah while his home was at Ramah, where he built an altar. 1 Sam. vii.

People Request a King.

In his old age he made his sons judges, but "they walked not in his ways," and the people longed for a king. God told Samuel to hearken to their voice. It would be a descent from the theocratic idea, yet out of their choice would come the unifying and military force apparently needed before Israel could repel her enemies and become a nation.

Samuel a King-maker.

Directed by Jehovah, Samuel entertained and then anointed Saul of the tribe of Benjamin as the first king of Israel. But when, after a good beginning, he gradually showed more and more disregard of God's commands, Samuel, who more than once had faithfully reproved him, was told to cease mourning for him, and to go to

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[2] Hast. Bib. Dict., IV, 108.

[3] 1 Sam. xxi, 1, 6; xxii, 19; 1 Chron. xvi, 39; xxi, 29; Salmond, 44.

Bethlehem and anoint David the son of Jesse as successor to the throne. In a later scene, when David is fleeing from Saul, he comes to Samuel in Ramah and they confer together. At the time, the aged leader is head of the company of prophets at Naioth near by. 1 Sam. viii—xix.

His Death.

The simple record is finally given (1 Sam. xxv, 1), "and Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah." On the basis of 1 Sam. vii, 2, the term of Samuel's administration is reckoned as twenty years, from 1047 to 1027 B. C., with the preceding forty years, from 1087 to 1047 B. C., assigned to Eli.[4]

Max Müller declares, "The scent of flowers does not travel against the wind; but the odor of good people travels even against the wind: a good man pervades every place." And Thoreau says, "Goodness is the only investment that never fails."

Samuel was a good man. The investment of his saintly character has yielded large dividends.

STUDY IX.—Second Day. Memory Verse, 1 Sam. ii, 26.

Read 1 Sam. ii, 1-19. The rare beauty of the picture of this little child minister is placed against the dark background of the impious and corrupt sons of Eli.

Scripture Outline.

1 Samuel (records of the three characters overlap): (1) Samuel, i—viii (also in part ix—xxv); (2) Saul, ix—xvi (also in part xvii—xxxi); (3) David, xvii—xxxi.

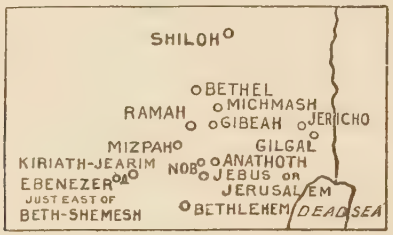
STUDY IX.—Third Day. Memory Verse, 1 Sam. iii, 10.

Read 1 Sam. iii. The chapter suggests what unexpected directions the Spirit of God takes in the selection of his instruments.

[4] Hast. Bib. Dict., I, 399. But Moore, *Judges*, page xlii, seeks to show that Saul's reign is not reckoned in the Bible, because it is regarded as illegitimate, and he assigns twenty years to Eli's administration, and forty to Samuel's.

Suggestions for Map Work.

Make a map of Northern Judea and Southern Samaria, and locate Shiloh, Bethel, Gilgal, Ramah, Mizpah, Ebenezer, Kiriath-jearim. See Map 10 in text-book; Stewart, Chap. XV, on "The Mountains of Benjamin;" MacCoun, II, 38, and Map 82½; Hurlbut, 60-64.



Map 10. Central Palestine, Samuel to David.

STUDY IX.—Fourth Day. Memory Verse, 1 Sam. vii, 12.

Read 1 Sam. vii. In this chapter is condensed the record of a great religious and national revival and restoration of Israel, such as places Samuel beside Moses as a founder and builder of the Hebrew commonwealth. The devoted friend and reformer of his people is seen as prophet, priest, and ruler, and so becomes typical of Christ.[5]

General References.

Blaikie, 205–207, 222–224; Ottley, 120–128; Barnicott, 67–75; Beardslee, 59–63; Burney, 41, 46, 62, 68, 80, 85–87; Matheson, I, 239–260; Price, 131, 132; Salmond, 7–80;

STUDY IX.—Fifth Day. Memory Verse, 1 Sam. x, 24.

Read 1 Sam. x, 17-25; xv, 22, 23. Samuel was a man so large in nature that he could induct a king into a place which had been largely his own, and then announce to this king that he had forfeited his throne when it became clear that he would not respond to the will of God.

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[5] Salmond, 61; Sinker, 7.

Topics for Personal Investigation and for Assignment in Class-work.

1. God's choice of the childlike and responsive. Judg. xiii, 24; 1 Sam. ii, 18, 26; iii, 19, 20; xvi, 11–13; 1 Kings iii, 7–14; Isa. xi, 6; Matt. xi, 25, 26; xviii, 1–4.

2. The worth and weakness of Eli. Blaikie, 205; Salmond, 8–24, 41, 42.

3. Samuel's greatness of character and service. Blaikie, 207; Matheson, I, 244–257; Salmond, 60–80.

4. Meaning of the words *prophet* and *seer*. 1 Sam. ix, 9; Ottley, 123, 124; Salmond, 76, 77.

5. Principles of a revival, as seen in 1 Sam. vii. Blaikie, 207; Salmond, 52–59.

6. Domestic animals in Israel in the time of the Judges. Judg. vi, 4, 19, 25, 26; vii, 5; 1 Sam. ix, 3; xxv, 2; Blaikie, 208; Bib. Dict. arts. "Cattle," etc.

STUDY IX.—Sixth Day. Memory Verse, 1 Sam. xii, 2.

Read 1 Sam. xii, 1-15; xix, 18-20. Israel's "king-maker" is seen in these passages as giving an account of how he has conducted himself in his own high office as judge and leader of Israel, and afterward as a source of strength and comfort to David, when Saul was seeking his life.

Questions for Written Answers.

1. To what tribe did Samuel belong?
2. With whom and where did he serve when a child?
3. What happened to the ark during his earlier life?
4. In what two places was the tabernacle probably kept after it was removed from Shiloh? See Narrative.
5. What three kinds of service did Samuel render in Israel?
6. What two men did he anoint as kings?

STUDY IX.—Seventh Day. Memory Verse, 1 Sam. xii, 23.

Read Psa. xcix, 7, 8; Jer. xv, 1.

Personal Thought.

"I have walked before you from my youth unto this day." (1 Sam. xii, 2.)

Next to the approval of God, the best possession in life is a clean record before our fellowmen.

Do you purpose, if you are still young, to see that this part of your life shall have only that in it about which you can ever carry a clear conscience?

PART V.

HEBREW NATIONAL LIFE.

TENTH WEEK.

SAUL.

STUDY X.—First Day. Memory Verse, 1 Sam. ix, 17.

Read 1 Sam. ix.

Narrative.

Renewed Growth of Hebrew Unity.

At the beginning of the period of national life, which includes the summit of Israel's Old Testament history, it may be well to notice briefly how the unity of the Hebrew people was restored from the low point to which it sunk during the time of the Judges. At various points in that period, confederacies of two or more tribes were formed. Such a compact between the tribes of Judah and Simeon is indicated in Judges i, 3. "The house of Joseph" (Judg. i, 22), or the tribes of Ephraim and Manasseh, were the natural head of another confederacy, which in general included Benjamin and Dan. This group was represented in the rising under Ehud (Judg. iii, 15, 27). In the movement under Deborah and Barak the northern group, Issachar, Zebulun, Naphtali, Dan, Asher, was in part joined with that just mentioned in overcoming Jabin; but in her ode, the prophetess mentions either for praise or blame all the tribes except Judah and Simeon.[1] The force which Jephthah led against the Ammonites (Judg. xi. 29) was probably a confederacy of the tribes east of the Jordan; and the jealousy of the Ephraimite group led to the quarrel and slaughter of Judges xii, 1-6, with use of the test-word "Shibboleth."[2]

[1] Smith, 392, "Machir stands for Manasseh, Gilead for Gad" (Judg. v, 14, 17).

[2] See Paterson, 80, 81.

The most complete assembly of the tribes during this time was in the action against Benjamin for upholding the men of Gibeah in their wickedness. The extent of the movement is stated to be "from Dan even to Beer-sheba, with the land of Gilead" (Judg. xx, 1), and for the first time it is seen that the tribe of Judah (vs. 18) is joined with those to the north, and even leads the battle against the Benjamites.

Signs of Oneness Under Samuel and Saul.

Under Samuel the feeling of oneness of the entire land rapidly increased (1 Sam. iii, 20; vii, 2, 5). The very fact that his sons were judges in Beersheba (viii, 2) shows that the southern tribes were now more firmly joined with the northern. But the strongest proof of a new unity of Israel is the attitude of Judah during the years when Saul was seeking the life of David. As this magnetic man of their own tribe, known to be in line for the kingship, was slowly gaining strength, only genuine attachment to the new national life would have held the tribe of Judah loyal to Saul.

Wars Welding the People.

Even the surrounding enemies and the wars with them by the Israelites tended to weld the people together. Of these foes, the Philistines, occupying the Plain and the low range of hills called the Shephelah, west of southern and central Israel, had gradually become a strong military power, with a league of five leading cities, Ashdod, Gaza, Ashkelon, Gath, and Ekron (1 Sam. vi, 17). So complete was their control over Israel in the early part of the reign of Saul that they permitted no smith to prepare weapon or tool for use there, "but all the Israelities went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock" (1 Sam. xiii, 20).

Type of King Needed.

All the previous conditions, therefore, made it imperative that the Hebrews attain stronger nationality. Says a recent writer, "Clearly they were blamed not for the fact that they had asked for a king, but that they pictured to themselves a king who was like any other Eastern despot,"

instead of "a theocratic king, wielding an authority which was at all times the carrying out of God's will."[3] Here may be seen the principal point in which Saul failed. He was self-willed, he would not constantly ask simply to know the will of God and then do it.

Saul's Points of Strength.

Saul began well, and he had some excellent qualifications as founder of the Hebrew monarchy. The first was his pleasing and impressive bodily presence. "There was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (1 Sam. ix, 2). He was also humble, forbearing, decisive, and brave. His highest mark of influence is that he held Israel together in a time of immense danger and stress.

His Tragic Failure.

On the other hand, his nature and career gradually swung to the side and swept on to the shore of terrible failure and disaster. He became headstrong, abnormally melancholy and jealous, implacable in his purpose to destroy David, and at last superstitious and desperate. No other character in the Bible is so tragic.

His Selection.

When Saul appears in the narrative, he is a young man, and in company with his servant, supposed by some to be Doeg the Edomite, is seeking his father's asses. The two men did not succeed in their quest and were about to return home, when the servant proposed that they consult Samuel. It had already been revealed to the prophet that the man of Benjamin who should call was God's choice for king. Saul is accordingly kept, entertained with tokens and words showing the high station for which he is destined, and before he leaves is anointed. (1 Sam. ix—x, 1).

His Public Approval and First Act.

Later the people are assembled at Mizpah, Saul is designated as king by lot, confirmed by the people, and the constitution of the new monarchy is recorded. His first kingly act is to rally Israel and deliver Jabesh-gilead by a defeat of the Ammonites. Samuel now secures the

[3] Sinker, 13.

more firm ratification of Saul's kingship, and then lays down his own work as judge. (1 Sam. x, 2—xii).

His Disobedience, Hatred of David, and Death.

Wars with the Philistines and other surrounding peoples follow, and Samuel has to reprove Saul for his stubborn disobedience. David slays Goliath and is more highly praised by the women in song than Saul. Though he has soothed Saul in his melancholy by his music, and later becomes the king's son-in-law by marrying Michal, though Jonathan comes to love the young Bethlehemite with an affection "passing the love of women," Saul pursues him for years. Twice David spares his enemy's life. At last, confronted by a powerful force of the Philistines, Saul, getting no light from any Divine oracle, goes from Mt. Gilboa to the Witch of Endor. There a message from Samuel, who perhaps is permitted to appear from the dead, confirms the king's worst fears, and the next day he and his three sons are slain. His reign from the retirement of Samuel as judge was probably ten years, or from 1027 to 1017 B. C.[4] (1 Sam. xiii—xxxi).

Saul was a man of unusual native power. His character is spoiled by a dominating selfishness. He might have become one of the masterful spirits of the world had he directed his abilities along the right lines.

> **"Unless above himself he can erect himself,**
> **How mean a thing is man!"**

STUDY X.—Second Day. Memory Verse, 1 Sam. xi, 13.

Read 1 Sam. xi. In this chapter, both in vigorous action, and in restraint in not punishing his countrymen who at the start had thought lightly of his ability, is seen the nobler Saul.

Scripture Outline.

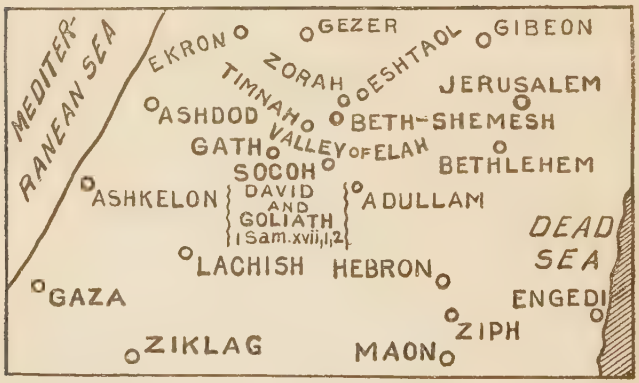
Chapter names of 1 Samuel: 1. Samuel's birth; 2. Hannah's song; 3. The boy Samuel; 4. The ark taken; 5. Philistines

[4] Hast. Bib. Dict., I, 399, 401, column (*c*).

afflicted; 6. The ark restored; 7. Ebenezer; 8. Asking for a king; 9. Saul chosen; 10. Saul anointed; 11. Saul conquers Ammonites, confirmed; 12. Samuel's farewell; 13. At Michmash, Saul's unlawful burnt-offering; 14. Battle of Michmash, Jonathan saved; 15. Affair of the Amalekites, Saul rejected; 16. David anointed king, plays before Saul; 17. David and Goliath; 18. Saul jealous of David, David marries Michal; 19. David helped by Jonathan and Michal, meets Samuel; 20. Jonathan's fidelity to David; 21. David with Ahimelech and Achish; 22. Cave of Adullam, crime of Doeg and Saul; 23. David in the South Country; 24. Engedi, David spares Saul in the cave; 25. David kept from killing Nabal, marries Abigail and Ahinoam; 26. David spares Saul at Ziph; 27. David at Gath and Ziklag; 28. Saul with the Witch of Endor; 29. David's return from the north; 30. Recaptures wives, divides spoil; 31. Saul and his sons slain, burial at Jabesh-gilead.

STUDY X.—Third Day. Memory Verse, 1 Sam. xiii, 19.

Read 1 Sam. xiii. The first serious false step of Saul is his offering of sacrifice, instead of waiting the coming of Samuel.



Map 11. Philistines, Samson, David, Saul.

Suggestions for Map Work.

Make a map of the territory of Philistia and the South Country; study the physical features of each, as the Maritime Plain, the Shephelah, and the Negeb; locate

the five Philistine cities, and Ziklag, Adullam, Ziph, Maon, and Engedi. See Maps 1 and 11 and Map L in text-book; Blaikie, Map 3; Ottley, Maps 4, 5; MacCoun, I, 15-18, 40, Maps 16-18, 40; II, 39, 40, Maps 83, 84.

STUDY X.—Fourth Day. Memory Verse, 1 Sam. xv, 22.

Read 1 Sam. xv, 1-23. The willfulness and presumption of Saul now causes his rejection. Mr. Moody well remarks, "Sacrifice without obedience is sacrilege."

General References.

Blaikie, 222–229; Ottley, 125–135; Barnicott, 71–81; Beardslee, 60–62; Burney, 30, 41, 51, 81, 82, 87: Matheson, II, 172–194; Price, 131–133; Salmond, 80–104; Sinker, 1–60.

STUDY X.—Fifth Day. Memory Verse, 1 Sam. xxviii, 6.

Read 1 Sam. xxviii, 3-19. Perhaps there is no better evidence that a genuine religious experience was the fundamental lack with Saul than his desperate plunge into the occult in this supreme crisis.

Topics for Personal Investigation and for Assignment in Class-work.

1. Divine penalty for impiety and sacrilege. Lev. x, 1, 2; Num. iv, 20; xviii, 7; 1 Sam. ii, 30; v, 19; xiii, 9, 12–14; xv, 22, 23, 28; 2 Sam. vi, 6, 7; Jer. xxxvi, 23, 29–31.

2. Scenes light and dark in Saul's life. Blaikie, 223–229; Ottley, 125–135; Barnicott, 71–81; Matheson, I, 265–270; II, 173, 185, 186; Salmond, 80–103; Sinker, 11–61.

3. Jonathan. Matheson, II, 172–194; Sinker, 24–42; Knox-Little, 28–37, 43, 44, 61.

4. The Philistines. Blaikie, 179; Price, 130–133; Bennett, 21; Sinker, 3, 4.

5. Jabesh-gilead. 1 Sam. xi, 1–11; xxxi, 11–13; Blaikie, 224, 225, 228, 239; Bib. Dict.

6. Armor and weapons of war at the founding of the monarchy. 1 Sam. xiii, 19; xvii, 5–7, 38–40, 49; Judg. xx, 16; 1 Sam. xviii, 4; xx, 36, 40; xxxi, 3; 2 Sam. i, 18; Sinker, 23; Bib. Dict., "Armor," etc.

STUDY X.—Sixth Day. Memory Verse, 1 Chron. x, 13.

Read 1 Chron. x. The account of Saul's death, as given in vs. 4, 5, and in 1 Sam. xxxi, 4, 5, differs from the

story of the Amalekite recorded in 2 Sam. i, 6-10, but it is thought that he made up his account as he supposed would secure him favor with David.[5]

Questions for Written Answers.

1. How were the Israelites at fault in asking for a king, since God told Samuel to hearken to their request? See Narrative.
2. What were some of the favorable qualities of Saul?
3. In what lay the chief cause of his failure?
4. How would you describe the character of Jonathan?
5. What are some of the evidences that he gave of his love for David?
6. What city did Saul deliver from great peril in his first battle?
7. What evidence did the men of the city give that his service was remembered?

STUDY X.—Seventh Day. Memory Verse, 2 Sam. i, 26.

Read 2 Sam. 1, 17-27. This tribute of David to Saul and Jonathan is justly regarded as one of the most beautiful and touching elegies ever produced. It would be well to commit vs. 19-27 to memory.

Personal Thought.

"Behold, I have played the fool, and I have erred exceedingly." (1 Sam. xxvi, 21.)

This confession was wrung from Saul late in life, as he contrasted his course with that of David, who had just spared his life for the second time.

Should I not be alert and on my guard, lest I indulge some sin that will lead me to utter the same words in self-judgment?

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[5] Sinker, 59.

PART V.—ELEVENTH WEEK.

DAVID.

STUDY XI.—First Day. Memory Verse, 1 Sam. xvi, 12.

Read 1 Sam. xvi, 1-13.

Narrative.

Full National Life and Kingly David.

With the reign of David, Hebrew national life attains its full development. While Solomon adds features of splendor, he also introduces the seeds of decadence, as compared with the fresh and virile era of his father. The shepherd boy, who through great barriers and sufferings comes to kingship, reveals at every turn such rare powers of nature, such delicate and ideal modes of feeling, such utterance of all heart-cries, especially for God and goodness, that in spite of his failures and sins he has endeared himself to the whole race. In form and face he combined points of unusual attraction, so that in youth, it is said of him, that he was "ruddy and withal of a beautiful countenance, and goodly to look upon" (1 Sam. xvi, 12). He was an athlete, able, without weapon, to slay the prowling bear from Lebanon or the lurking lion from the Jordan; to sling a stone at a hair-breadth and not miss, or break a bow of steel with his hands. He became one of the ablest warriors of his time. He was a true king of men, having the wisdom, magnetism, patience, and far-reaching plans with which to lead and enlarge the nation. He was also an intense lover of nature, a poet, and musician, showing the most surprising sentiments of nobility and chivalry, of refinement, love, and religion, gleaming out of those old times of rapine and war, like cardinal flowers out of dark woods. He was a man of faith, ever yearning, in the

depths of his soul, for God, and to whom it was impossible to live without God's favor. Because he thus combines the two great polar opposites, strength and gentleness; because he was ever in the stress of practical affairs as a leader of men, and yet so sensitive that he felt the emotional side in all life and at the same time was profoundly religious, he has interpreted all human experiences more helpfully than any other writer of the Bible. Even the very strength of his passions and the depth of his sin, marked by his most genuine repentance, is perhaps overruled to bring him nearer than he would have been to many.

His Earlier Years.

The first view that the Scriptures give of David is when God directs Samuel to go to Bethlehem to conduct a sacrifice at the home of Jesse, and to anoint one of his sons as Israel's future king. David was in the field "keeping the sheep," but when he is called, after his brothers have passed before the prophet, Jehovah designates him as the one chosen. Not only was he anointed by Samuel, but "the spirit of Jehovah came mightily upon" him "from that day forward." It was not long before he was called to Saul's court, to play upon his harp as a relief to the king's strange melancholy. 1 Sam. xvi.

His Leap Into Fame and Saul's Jealousy.

David next slays Goliath, and the tribute of the women in their songs to David as having slain his "ten thousands," but to Saul "his thousands" arouses the monarch's jealousy and growing hatred, that never afterward ceases. Still, at first David is promoted to military command, and Saul's daughter given him in marriage, yet only as a part of the king's purpose to secure his being slain. These plans all fail, as well as Saul's own attempts on David's life, by casting his spear at him and sending armed men to his home. From the first, a devotion, without parallel, has been kindled in the heart of Jonathan for David, "and Jonathan loved him as his own soul." The time came when David must forsake

his home and part from his bosom friend, and become a wanderer and outlaw. 1 Sam. xvii—xxi.

A long period of extreme peril ensues, during which a band of followers, numbering four hundred or more, gradually gather around David. Most of his places of refuge were in the south part of the territory of Judah, which evidences to the friendliness of many of his own tribe to David's cause. He is able to requite this help by sending portions from his spoil at a later date (1 Sam. xxx, 26-31). He also found some places of refuge outside his own land, as with the king of Moab for his parents and for himself in Philistia. During this period, his marriage with Abigail and Ahinoam occurred, and he finally was granted Ziklag by Achish of Gath as a place where he and his men, with their families, might abide. On the capture of this place by the Amalekites, David returns with his forces, pursues and slaughters these foes, and recovers all their own people and possessions, with much booty. The defeat of Israel, and death of Saul and his sons on Mt. Gilboa, close this period. 1 Sam. xxii—xxxi; 1 Chron. x. **Years of Peril.**

The closing chapters in David's life were his reign at Hebron over Judah for seven and a half years and over all Israel for thirty-three years, with Jerusalem, after its capture and fortification, as his capital. The most distinctive events in these later years were the bringing of the ark to Jerusalem, David's great fall into temptation in the case of Bathsheba, his reproof by Nathan the prophet and repentance, the birth of Solomon, the sin and assassination of Amnon, the rebellion and death of Absalom, the conquest of all the surrounding enemies of Israel, and David's preparations for the building of the temple. The length of the reign of David is reckoned as forty years, from 1017 to 977 B. C.[1] 2 Sam. i—xxiv; 1 Kings i, ii, 11; 1 Chron. xi—xxix. **Closing Chapters of Life.**

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1 Hast. Bib. Dict., I, 401, column (*c*). See also Ottley, 307.

"I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." Many of God's greatest servants have come from the humblest circumstances. In choosing a man for a great work, God seems to pay little attention to environment. An honest, sincere, and noble purpose in life seems to be the requisite for the Divine favor. All history proves it.

STUDY XI.—Second Day. Memory Verse, 1 Sam. xvii, 45.

Read 1 Sam. xvii. Many a Goliath of evil, defying "the armies of the living God," to-day if met in the faith and courage of David, can be vanquished.[2]

Scripture Outline.

2 Samuel: (1) David's reign in Hebron over Judah, i—iv; (2) David assures his reign in Jerusalem over all Israel, v—ix; (3) David's course after he was settled in the kingdom, x—xxiv.

STUDY XI.—Third Day. Memory Verse, 1 Sam. xxv, 29.

Read 1 Sam. xxv, 14-44. This passage shows incidentally how David and his men subsisted in part during these years. They could give protection to those who needed it (vs. 16), and might expect some supplies from such in return. The town of Jezreel from which Ahinoam came (vs. 43) was in Judah, and not the northern Jezreel.

Suggestions for Map Work.

Make a map showing the extent of territory finally under David and Solomon which embraced 60,000 square miles as compared with 6,000 under Saul. See Map 12

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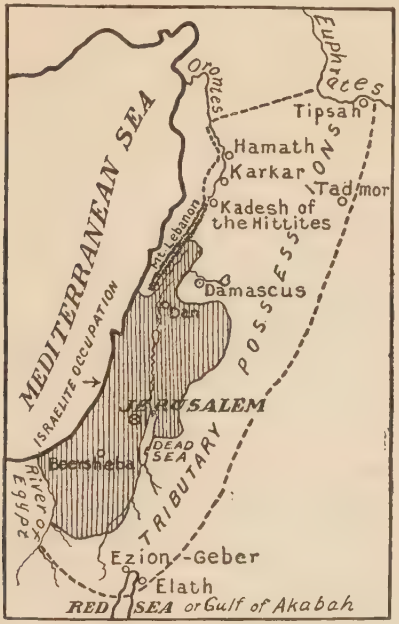
[2] Prof. W. J. Beecher (Hast. Bib. Dict., II, 227) says on the height of Goliath: "Counting the cubit at 21 inches, this would make him over 11 feet high, (1 Sam. xvii, 4), and over 9 feet high if we count the cubit a handbreadth shorter. If he was measured in his armor, from the ground to the top of his helmet-crest, this is not incredible, though he is probably the largest man of whom we have any authentic record." But, in 1905, Machnow the Russian giant appearing in London was reported by the *Times* and other papers to be 9 feet 8 inches high, which would probably fully equal the height of Goliath.

in text-book; Hurlbut, 68-71, and Map; MacCoun, II, 41-45, and Map 87.



Map 12. Kingdom of David and Solomon.

STUDY XI.—Fourth Day. Memory Verse, 2 Sam. vi, 15.

Read 2 Sam. v, 1-12; vi, 1-15. The religious spirit of David is seen in the fact that as soon as Jerusalem is secured as his capital over all Israel and made free from any danger from Philistine incursions, he takes steps to bring the ark to this national center.

General References.

Blaikie, 229–257; Ottley, 128–149; Barnicott, 74–86; Beardslee, 60–65, 210; Burney, 35, 61, 68, 69, 82; Matheson, I, 261–282; II, 195–216; W. B., 95–103; Brown, 52–59; Price, 133–136; Knox-Little, entire.

STUDY XI.—Fifth Day. Memory Verse, 2 Sam. xii, 7.

Read 2 Sam. xii, 1-23. The example of Nathan teaches how important is the work of giving reproof,

but also how essential to success is the way in which it is given. On verse 14, Mr. Moody notes, "How often is David held up by infidels now! The Scripture is fulfilled."

Topics for Personal Investigation and for Assignment in Class-work.

1. God is man's real heritage. Deut. xxx, 20; 2 Sam. vii 24; Psa. xvi, 2, 5, xlii, 1, 2; Lam. iii, 24; Matt. vi, 33; Rom. viii, 17; Rev. xxi, 3, 7.

2. The far-reaching influence of David's genius. 2 Sam. vii, 9, 16; 1 Chron. xxviii, 4; xxix, 29, 30; Matt. xxii, 41, 42; Acts ii, 29–31; Blaikie, 231, 257; Matheson, I, 262–281.

3. Sketch of Abner. 1 Sam. xiv, 50, 51; 2 Sam. ii, 8—iv, 1; Ottley, 135, 136; Knox-Little, 61–63.

4. Joab as illustrating the methods of a successful military commander of that time. Blaikie, 249; Hast. Bib. Dict.

5. Brief dramatic story of Absalom's rebellion. 2 Sam. xiv–xviii; Blaikie, 247–249; Ottley, 142–145; Barnicott, 84, 85.

STUDY XI.—Sixth Day. Memory Verse, 2 Sam. xviii, 33.

Read 2 Sam. xv, 1-12; xviii, 31-33. Here is seen in brief the rise and fall of the typical fast young man of Old Testament times.

Questions for Written Answers.

1. What was David's appearance in his youth?
2. Where was David's first capital?
3. How long did he reign there?
4. What two men mainly held together Northern Israel during this time?
5. Who was David's leading general?
6. Can you briefly give the character and influence of David?

STUDY XI.—Seventh Day. Memory Verse, 1 Chron. xvii, 7.

Read 1 Chron. xvii, 1-15. When David purposed to build a house for God, he was rewarded by God's promise to build David's house so that it should last forever.

Personal Thought.

"I have found David . . . a man after my heart." (Acts xiii, 22.)

Why does Paul state that, in substance, God says this of David? Not because David was perfect, but because, as Paul adds, he met the Divine condition: he "shall do all my will."

Am I trying in this way to be one after God's heart?

PART V.—TWELFTH WEEK.

SOLOMON.

STUDY XII.—First Day. Memory Verse, 1 Kings i, 39.

Read 1 Kings i, 32-40.

Narrative.

Contrasted Missions of David and Solomon.

That the mission opening to Solomon was in marked contrast with that of David was clear from "the word of Jehovah," which came to David, saying, "Thou shalt not build a house unto my name, because thou hast shed much blood. . . . Behold, a son shall be born to thee, who shall be a man of rest; . . . and I will give peace and quietness unto Israel in his days" (1 Chron. xxii, 8, 9). Briefly stated, the work of Solomon in its national aspect was the fortification and consolidation of the empire left by his father. He was not to be a man of war, but a builder, developer, and administrator.

Judgments of Necessity or Policy.

It seemed to be the sad policy or necessity of the one coming to the throne in those times, before anything like modern constitutional guards and powers existed, to put out of the way those who might endanger his government. So Solomon, though he appeared ready to act fairly, soon brought about, for one cause and another, the execution of Adonijah, Joab, and Shimei, and sent Abiathar the high-priest to abide at Anathoth, thus ending the service of the line of Eli, and putting Zadok, of another priestly family, in his place. 1 Kings ii.

Solomon's Alliances and Popularity.

The period of David and Solomon was peculiarly favorable for the expanded kingdom of the Hebrew people, because both Egypt and Assyria were at a low ebb. All the more easily was Solomon able to make an alliance by marriage with the Pharaoh of the twenty-first dynasty, who ruled the Delta, with his capital at Zoan.[1]

[1] Sayce, *Early History of the Hebrews*, 460.

The Egyptian princess brought as her dowry the Canaanite city of Gezer, northwest of Jerusalem, which shows to how late a date the claim of Egypt over some part of the promised land continued. Solomon also entered into close political and commercial relations with Hiram, king of Tyre or Phœnicia. Moreover, the young king's desire for wisdom and "an understanding heart" to judge his people, and his quickness and depth of insight, seen in his solution of the case of the two women claiming the same child, gave him strength in his administration. 1 Kings iii; v, 12; ix, 10-14, 16.

His Great Building Era Including Temple.

The way was thus prepared for the great building era of Solomon's reign. The best view now adopted by many scholars is that the early fortress of Jebus and the city of David, or Zion, which succeeded to it, were on Ophel, the southern part of the eastern ridge of the site of Jerusalem, south of what became the temple area.[2]

The new and extensive palace buildings of Solomon were erected north of the city of David, so that they were on the southern part of Mt. Moriah, and the temple site adjoined them on the north. Hiram greatly aided these undertakings, by furnishing skilled designers and overseers and a large part of the material. The temple was begun in the fourth year of Solomon's reign, or 973 B. C., and finished in seven years, while the palace buildings were thirteen years in process of erection. The offerings at the dedication of the temple were most extensive, and Solomon's dedicatory prayer was peculiarly appropriate and impressive. 1 Kings v—viii; 2 Chron. ii—vii.

Expansion of Fame and Fortune but Shadowed Ending.

At a later time, the Queen of Sheba, now known to be Saba, in south Arabia,[3] visited Solomon, and was deeply

[2] Driver, art. "Jebus;" C. Warren, art. "Ophel;" T. W. Davies, art. "Temple;" C. W. Wilson, art. "Zion," (all in Hast. Bib. Dict.); Sayce, *Early History of the Hebrews*, 465-467; Kent, *History of the Hebrew People*, The United Kingdom, 144, 145, 190; G. A. Smith, *Encyclopædia Biblica*, 2418.

[3] Sayce, *Early History of the Hebrews*, 459, 460; Winterbotham, 76-78.

moved by the glory of his kingdom and his wisdom. The king also laid the foundation of the proverbial literature of Israel. Not only were the walls of Jerusalem extended and its water supply more fully provided for, but at strategic points cities were fortified, equipped with arsenals, and garrisoned. Extending from north to south, these centers of defense were Hazor, Megiddo, Baalath, Beth-horon, Gezer, and Tamar. The last named guarded the road to Ezion-geber, Solomon's port on the eastern arm of the Red Sea. The Phœnicians furnished sailors for the king's trade-fleet.[4] Important lines of land commerce were developed. Horses and chariots became a feature of the royal establishment, and were also brought from Egypt and sold to the peoples to the north. Gold, silver, precious stones, ivory, garments, armor, spices, rare woods, horses, mules, apes, peacocks, were among the objects of traffic and tribute. Wheat and oil were supplied to Tyre, in return for the services rendered by her king and people. This almost unparalleled change, in a single generation, in the economic conditions of the kingdom involved such a rigid division of the population into great working companies, under hundreds of overseers or taskmasters, and called for the districting of the territory and such burdens of taxation for all the Hebrews except the favored tribe of Judah, that a reaction was sure to occur. Leaders of revolt gradually arose in some of the subject territory. The prophet Ahijah and overseer Jeroboam showed how restless were some of the Israelites, especially of the Ephraimite wing of the nation. Solomon's vast harem of the women of various races, with their altars to other gods on Mt. Olivet and sacrifices, led the heart of the king astray, so that his reign closed with a measure of shadow over its brighter morning and noontide. But, without doubt, the crystallizing of such vast material

[4] Ball, *Light from the East*, 196, 197, shows ancient ships from the monuments.

resources in temple and palace, and in strengthening the capital and the frontier, formed a step in perpetuating the coming kingdom of Judah, and so making her the candlestick to send the light of the Hebrew prophets down the ages. The time of Solomon's reign was forty years, from 977 to 937 B. C.[5] 1 Kings iv, ix—xi; 1 Chron. i, 14-17; viii, ix.

Like the ruin of some great temple the career of Solomon stands before us, its chief grandeur being in its suggestiveness of a departed glory. The prayer of his early manhood was expressed in the request, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." How far, alas, did he depart in later years from this noble wish! It is the case of a man being destroyed by worldly prosperity—a warning to every one.

STUDY XII.—Second Day. Memory Verse, 1 Kings iii, 7.

Read 1 Kings iii. If Solomon had kept himself in the humble and reverent spirit with which he began his reign, it is not easy to say what true glory would now attach to his name.

Scripture Outline.

1 and 2 Kings: (1) The reign of Solomon, 1 Kings i—xi; (2) The two kingdoms, to 722 B. C., 1 Kings xii—2 Kings xvii; (3) The kingdom of Judah, to 586 B. C., 2 Kings xviii—xxv.

STUDY XII.—Third Day. Memory Verse, 1 Kings vi, 7.

Read 1 Kings v. 1-8, 17; vi, 1-7. The Memory Verse may teach the great truth that the most impressive and enduring public work is always carefully prepared for in private.

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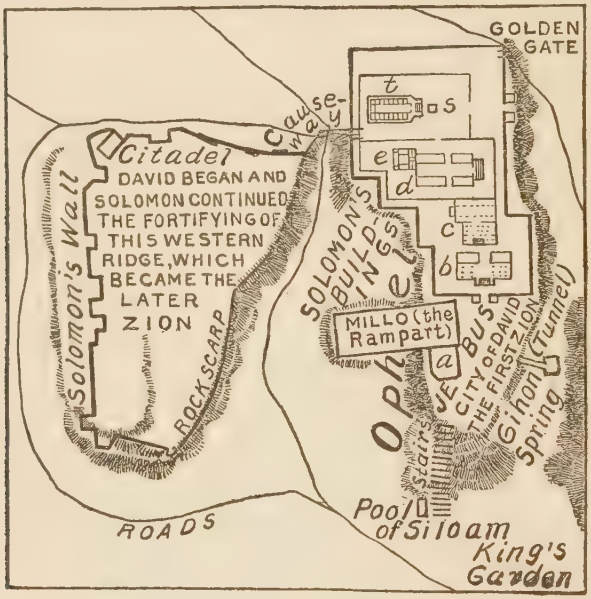
[5] Hast. Bib. Dict., I, 401, column (c).

Suggestions for Map Work.

Make a simple map or plan of the early City of David, and then show the addition to it of Solomon's palace buildings, the temple area, and the new city walls. See Map 13 in text-book; MacCoun, II, 42-45, and Maps 86-88.



Map 13. Early Jerusalem.

a.—David's House. *b.*—Solomon's House of the Forest of Lebanon. *c.*—Triple and Double Gates. *d.*—Royal Palace. *e.*—Harem. *s.*—Altar. *t.*—Temple.

STUDY XII.—Fourth Day. Memory Verse, 1 Kings viii, 27.

Read 1 Kings viii, 1-30. Solomon connects a noble thought with the temple, asking that it may above all else inspire and bring assurance of answer to prayer.

General References.

Blaikie, 257–266; Ottley, 150–158; Barnicott, 86–90; Beardslee, 65–70; Burney, 39, 51, 61; Matheson, I, 283–303; Brown, 62–81; Price, 136–139; Winterbotham, entire.

STUDY XII.—Fifth Day. Memory Verse, 2 Chron. ix, 2.

Read 2 Chron. ix, 1-12. Research is more and more clearly disclosing conditions in the long past in this Arabic region of Saba, confirming the points of the prominence of women and abundance of the products which the queen brought to Solomon.

Topics for Personal Investigation and for Assignment in Class-work.

1. God is the hearer of prayer. Ex. iii, 7; 1 Sam. i, 27; 1 Kings viii, 30, 38, 39, 41, 42; 2 Chron. vi, 40; Psa. lxv, 2; Prov. xv, 29; Matt. vii, 7; Acts x, 30, 31; James v, 16; Rev. viii, 3, 4.

2. Gain and loss of the new civilization which Solomon gave the Hebrew nation. Blaikie, 262–266; Ottley, 152–157; Price, 136–139.

3. Ground plan of Solomon's Temple. Hurlbut, 71; Hast. Bib. Dict. IV, 697–699.

4. Kingdom of Sheba or Saba. Blaikie, 259; Hast. Bib. Dict., art. "Sheba."

5. The plant and tree world of Palestine and Phœnicia. 1 Kings iv, 33; v, 8; vi, 29–34; x, 27; Blaikie, 209; Bib. Dict.

STUDY XII.—Sixth Day. Memory Verse, 1 Kings xi, 6.

Read 1 Kings ix, 15-19, 26-28; xi, 6-12. It is here seen that the glory and luxury of Solomon's kingdom were purchased at too great a price, and in the end led to the renewed desire of the northern tribes to be free from the burdens which had come to them by their union with Judah.

Questions for Written Answers.

1. In what ways is the reign of Solomon chiefly to be contrasted with that of David?

2. With what two important powers did he come into alliance?

3. What date is given for the founding of the temple?

4. How long was it in process of building?

5. What are some of the products of trade and tribute that show the opulence of Solomon?

6. What are some of the wrong and weakening factors in his life and government?

STUDY XII.—Seventh Day. Memory Verse, Psa. lxxii, 10.

Read Psa. lxxii. Davison says that this psalm "was probably written during the heyday of monarchical power," but that it is likely that it was entitled "of Solomon," because it seemed to befit his circumstances, while the only real correspondence to its exalted vision is Christ.[6]

Personal Thought.

"The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. xii, 42.)

If the queen of Sheba came to Solomon that he might answer "all her questions" and give her "all her desire" (1 Kings x, 3, 13), will not I be forever condemned at the day of judgment if I have not brought the needs of my immortal soul to Christ?

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[6] Davison (Psa.), 53, 59, 227.

PART V.—THIRTEENTH WEEK.

REHOBOAM AND JEROBOAM.

STUDY XIII.—First Day. Memory Verse, 2 Chron. x, 15.

Read 2 Chron. x, 1-15.

Narrative.

Causes for Judah and Israel.

The first impression in reading the Biblical account of the division of the Hebrew people into two kingdoms after the death of Solomon is that it was due to the harsh words of Rehoboam, in answering the request of his subjects that their heavy yoke of service might be lightened. But a close attention to the record shows other and deeper causes. There had probably never been a genuine union of northern and southern Israel. The Ephraimite section had enjoyed the prestige of leadership for long periods at earlier times, and claimed such notable names as those of Joshua, Deborah, Barak, Gideon, Samuel, and Saul. It was a peculiar situation of weakness, aided by the assassination of Ishbosheth and Abner, that led the northern tribes to put themselves under the magnetic David, after he had been king of Judah for over seven years and had paid special honor to the memory of Abner. Then his campaigns with his united forces so completely delivered the north as well as the south from any further danger from the Philistines, and so extended the boundaries of Israel on the northeast that the northern tribes would naturally be loyal to him during his lifetime. Yet, after the rebellion of Absalom was crushed, they all but broke away through jealousy of Judah (1 Kings xix, 40—xx, 2.)

Growing Discontent Under Solomon.

When the first glamour of the career and policies of Solomon was past, the Ephraimites found that their tribal organizations were ignored. Districts for taxation,

classes to supply vast levies of food for the king's court, and companies to attend on his pleasure were formed, while the treasures of the whole realm were poured into the lap of Judah and Jerusalem. It is not strange that Ahijah, a prophet of Ephraim, and Jeroboam, "a mighty man of valor" among her sons, who, by his position as overseer of task-work could observe the burdens laid on the people, should be the first to take steps for relief. Jeroboam's attempt to do this during the reign of Solomon failed, and he fled to Egypt and found refuge with Shishak, first king of the twenty-second dynasty. (1 Sam. viii, 10-18; 1 Kings iv, 9-28; v, 13, 14; xi, 26-40.)

Divine Purpose.

It also seems probable that God had in view in permitting the division to occur the more thorough sifting out and training of a true spiritual Israel of the future. The united kingdom had taken a wrong direction, and Solomon's many foreign alliances by marriage with those who brought in shrines to other gods, his luxury and extravagance making necessary the oppressive taxation and toil of the masses, were fast turning the Israelite commonwealth into another Oriental despotism like those around it. The division into two kingdoms ruled out the possibility of a great Jewish Empire; south and north exercised a check upon each other, in part at least, as one or the other was more true to Jehovah; and the comparatively slight weight of either in world politics enabled the prophets rather than the sovereigns to mold the destiny of the Hebrew people.

Two Kingdoms and Their Extent.

After the death of Solomon, Rehoboam, his son, and successor to the throne, "went to Shechem" (1 Kings xii, 1), perhaps that he might be more sure that the northern Israelites would have a part in his inauguration. Jeroboam had probably been sent for to come out of Egypt, and was at hand. When, therefore, Rehoboam, after three days, gave a rough and exasperating reply to the request of the people that their burdens under his father should be lightened, the conditions were ripe, and

the ten tribes revolted and formed the Northern Kingdom, with Jeroboam at its head. Adoram, an overseer or tax collector, was stoned to death, and Rehoboam fled to Jerusalem. The kingdom of Israel included, east of the Jordan, Reuben and Gad; and, beginning about five miles north of Jerusalem, most of Benjamin; then to the northward, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, and Asher, with about 9,400 square miles of territory and three and one-half million population.[1] The tribe of Judah had practically absorbed the Simeonites, and many of the priests and Levites from the north, at the time of the disruption, left their cities and suburbs and went to the Southern Kingdom. Perhaps some part of the tribe of Dan, as well as southern Benjamin, may also have been merged with Judah, but the total was not more than one and three-quarters of a million population in about 3,400 square miles of territory.[1] 1 Kings xii, 1-20; 2 Chron. x.

Warlike Movements.

Rehoboam assembled a large army, but Shemaiah, a prophet, restrained him from war, and the force returned to their homes. Later, the king fortified many towns, and placed his sons over the garrisons. In his fifth year, Shishak invaded Judah and carried off treasure from the palace and temple, and his inscription at Karnak shows that he also took cities of the Northern Kingdom.

Tendencies in the Northern State.

Jeroboam's capitals were Shechem and probably Tirzah, with an auxiliary center at Penuel, east of the Jordan. He made religious centers of Bethel and Dan, setting up calves of gold as symbols of Jehovah and consecrating priests not of the line of Aaron, that he might keep his people from going up to Jerusalem. In this way his name is linked with this worship, as the one who "made Israel to sin," and he was restrained by a prophet from Judah, when burning incense, by having his hand withered, and then restored. When Abijah, the young son of Jeroboam, was sick, the mother went disguised to see the aged and blind prophet,

[1] Barnicott, 93; Walker, 13; Given, 12; Hurlbut, 87.

Ahijah, at Shiloh, but she was at once known, and the prophet had only a sad message to send back by her to the royal home at Tirzah, a few miles northeast of Shechem.

Faith of Jehovah the Real Issue.

Only the Chronicler gives particulars of a war between Jeroboam and Abijam, the son and successor of Rehoboam. The young Judean king is represented as winning a great battle with an army only half as large as Jeroboam's, because "the children of Judah" "relied upon Jehovah, the God of their fathers."

Dates.

The dates for the reigns of Rehoboam and Abijam are 937-920 and 920-917 B. C., and for that of Jeroboam, 937-915 B. C.[2] 1 Kings xii, 21—xv, 8; 2 Chron. xi—xiv, 1.

Division was the inevitable consequence of such a career as that of Solomon. Inviolable justice and genuine love alone form "the bond of perfectness" (Col. iii, 14) whether of individuals or communities.

STUDY XIII.—Second Day. Memory Verse, 1 Kings xii, 24.

Read 1 Kings xii, 16-33. Jeroboam did not probably intend to abandon the religion of Jehovah, but his use of the calf images was as misleading as Aaron's making of one was at Sinai.

Scripture Outline.

1 and 2 Chronicles:[3] (1) Genealogical record from Adam to the times of David, 1 Chron. i—ix; (2) David's reign, following the death of Saul, 1 Chron. x—xxix; (3) Solomon's reign, 2 Chron. i—ix; (4) Division of the kingdom and annals of Judah till the return from captivity, 2 Chron. x—xxxvi.

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2 Hast. Bib. Dict., I, 401, columns (*e*) and (*f*).

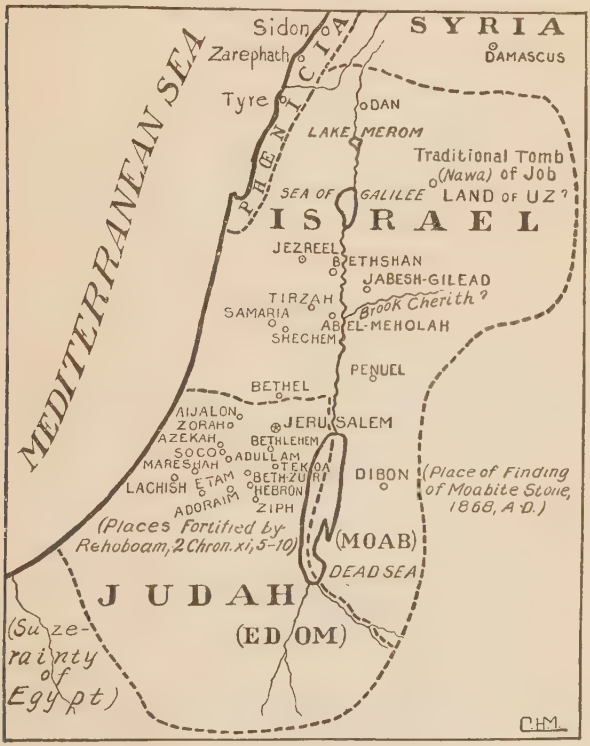
3 The Books of Chronicles are very distinct from the Books of Kings, being written from the point of view of the temple service, and at a later date than Kings. They also aim, after the time of Jeroboam, to cover only the kingdom of Judah. See Fifth Day, Topic 4.

STUDY XIII.—Third Day. Memory Verse, 1 Kings xiii, 6.

Read 1 Kings xiii, 1-6, 33, 34. The point to be noted is the slight impression which even the withering and healing of Jeroboam's hand seems to make on him.

Suggestions for Map Work.

Outline the two kingdoms of Israel and Judah, placing in the former, Shechem, Tirzah, Jezreel, Penuel,



Map 14. After Time of Solomon.

Jabesh-Gilead, and Bethel and Dan; in the latter, Jerusalem, Aijalon, Azekah, Mareshah, and Lachish (2 Chron. xi, 7, 8), as showing the line of defense on the western border. See Maps 3 and 14 in text-book; Ottley, Map 5.

STUDY XIII.—Fourth Day. Memory Verse, 1 Kings xiv, 15.

Read 1 Kings xiv, 1-6, 12-16. As Ahijah was the first to show to Jeroboam, then a "young man," that he was to be king (1 Kings xi, 28-31), so now in the prophet's old age he has to show the judgments that are coming on the king's family.

General References.

Blaikie, 266–273, 303, 304; Ottley, 158–161; Barnicott, 90–96, 111; Beardslee, 208–215; Burney, 39, 46, 47, 86; Price, 140–142; Given, 9–17; Walker, 9–30.

STUDY XIII.—Fifth Day. Memory Verse, 1 Kings xiv, 25.

Read 1 Kings xiv, 21-31. The sinful and idolatrous practices of the Kingdom of Judah are faithfully recorded, and the chastisement through the invasion by Shishak, who carried off a large part of the rich treasures accumulated by Solomon.

Topics for Personal Investigation and for Assignment in Class-work.

1. God fulfills his word. Josh. xxi, 45; 1 Kings viii, 56; xii, 15; xiii, 3, 5, 26, 32; 2 Kings x, 10; 2 Chron. xxxvi, 21; Psa. cxxxviii, 2; Isa. xl, 8; Matt. xxiv, 35; Rev. xviii, 17.

2. Rehoboam as molding the future of Judah. Blaikie, 303, 304; Given, 13–15.

3. Jeroboam a fateful founder of the Kingdom of Israel. Blaikie, 271–273: Ottley, 160, 161; Barnicott, 95; Winterbotham, 84–86; Walker, 15–30.

4. Books of Kings and Chronicles—points of likeness and contrast. Beardslee, 65–70, 208–215; Bib. Dict.

5. Shishak and his inscription at Karnak. Blaikie, 303, 304; Price, 140–142.

6. Places and objects connected with worship, such as "calves," "high places," "pillars," "Asherim." 1 Kings xii, 28—xiii, 5; xiv, 9, 15, 23; 2 Kings xvii, 7–17; 2 Chron. xiii, 8–11; Burney, 40–47; Bib. Dict.

STUDY XIII.—Sixth Day. Memory Verse, 2 Chron. xiii, 10.

Read 2 Chron. xiii, 1-12. Twofold more men than his foe, handled with careful strategy, can not cause

Jeroboam to "prosper" because he is fighting "against Jehovah" (vs. 12).

Questions for Written Answers.

1. What were some of the deeper causes leading to the division of the Kingdom of Solomon into Judah and Israel? See Narrative.
2. What was the immediate cause?
3. About how large in area and population was each kingdom? See Narrative.
4. What steps did Rehoboam take to bring back the ten tribes?
5. How did Jeroboam plan to keep his people from going up to the temple at Jerusalem?
6. What foreign king invaded Judah, and took some towns of Israel also? See Narrative.
7. By whom was Jeroboam defeated?

STUDY XIII.—Seventh Day. Memory Verse, 2 Chron. xiii, 15.

Read 2 Chron. xiii, 13-20. The large numbers in the references to troops in this chapter, as well as some of the numbers in other chapters, seem to be round figures, indicating perhaps relative strength, where exact numbers were not known.

Personal Thought.

"He humbled himself . . . moreover, in Judah there were good things found." (2 Chron. xii, 12.)

In times when men and communities seem given up to sin, God through chastisement or other agencies can arouse the good.

Do I have unfailing confidence in God's power to bring such a transformation?

PART V.—FOURTEENTH WEEK.

THE NORTHERN KINGDOM TO ITS CLOSE.

STUDY XIV.—First Day. Memory Verse, 1 Kings xv, 29.

Read 1 Kings xv, 25-34.

Narrative.

Israel's Throne Insecure.

The entire period of the kingdom of Israel, from the accession of Jeroboam in 937 B. C. to 722 B. C., the date of the fall of Samaria, is 215 years. It is enough to show the unsettled and unsatisfactory condition of its national affairs to note that during this time of about two hundred years there were nine dynasties and nineteen kings of Israel, while in Judah there were only twelve kings and no change of dynasty.[1]

Brief Dynasties: "House of Omri."

After Jeroboam and his son Nadab, forming the first dynasty, there came Baasha and Elah his son, the latter of whom, like Nadab, was assassinated after a reign of two years, by Zimri, a captain of Israel's army. Yet Zimri's success was shortlived, for after seven days he was discarded, and Omri another captain secured the support of the army and people, and held the throne for twelve years. At the end of four years Tibni, a rival, was vanquished, and Omri founded the new and strong capital of Samaria, on a commanding hill, in the center of a basin about five miles in diameter, six miles northwest of Shechem. In the earlier Assyrian inscriptions the kingdom of Israel is always called "the house of Omri." On the whole he was an able king, arranging an honorable peace with Syria on the north and Judah on the south, and while he seems to have given further legal support to the religious system of Jeroboam (Micah vi,

[1] Blaikie, 269, 270; Given, 12.

16), his dynasty was not doomed like the first two had been, and it included four reigns, covering the years from 889 to 842 B. C.[2]

A very interesting monument of the times of this dynasty is the Moabite Stone, found at Dibon in 1868 by the Rev. F. Klein, a missionary, and preserved in the Louvre in Paris. "The forms of the letters as they appear on the Moabite Stone show that alphabetic writing must have been long practiced in the kingdom of Mesha. Between the language of the inscription and Hebrew the differences are few and slight," "a proof of the naturalness of the Biblical language. It was the language of everyday life and thought."[3] The inscription records how Israel gained large advantage over Moab in the earlier part of this period, but that later the tide turned and Mesha won successes, and states that he made the monument "to Chemosh at Korkhah," which is Dibon. This deliverance from Israel which he celebrates probably is implied in the closing sentence of the Bible reference to Mesha (2 Kings iii, 27), which says that "there was great wrath against Israel: and they departed from him, and returned to their own land."[4]

Moabite Stone.

Ahab, the son of Omri, brought a new force for evil into the affairs of Israel by marrying "Jezebel, the daughter of Ethbaal, king of the Sidonians," and introducing the worship of Baal, so that he "did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him" (1 Kings xvi, 31, 33). In his wars with Benhadad, king of Syria, he in the end gained the advantage, but seemed to throw it away at once in a lax treaty; and three years later when he in union with Jehoshaphat of Judah was trying to take Ramoth-gilead from the Syrians, "a certain man drew a bow at a venture, and smote the king of Israel between

Ahab, Jezebel, and Baal Worship.

2 Hast. Bib. Dict., 401, column (*f*).
3 Sayce, *Higher Criticism and the Monuments*, 373, 375.
4 See also Paton, *Syria and Palestine*, 213.

the joints of the armor" (1 Kings xxii, 34), and at evening he was taken back dead to his capital. During his reign of twenty-two years the Northern Kingdom may be said to have reached the first summit of its strength, and also to have entered upon a period of decline. The conquering armies of Assyria had already met the ablest combination of these petty states that could well be formed, including a force of 2,000 chariots and 10,000 men furnished by Ahab, and had won a victory at Karkar in 854 B. C. From this time onward, for two hundred and fifty years, Assyria is the controlling world power as affecting both of the Hebrew kingdoms.[5] 1 Kings xv, 16—xxii.

Jehu's Policies.

The dynasty of Omri and Ahab closed with the reigns of Ahaziah and Joram, and Jehu opened the next series of five rulers with a long reign of twenty-eight years. He seems to have sought to gain favor with Shalmaneser II of Assyria, and possibly to enlist him against Hazael, king of Syria, by paying tribute, as is represented and recorded on the Black Obelisk.[6] But this only led to increasing exactions, and Israel during this and the two reigns which followed was more and more reduced in extent and resources both by Syria and Assyria.

Indian Summer of the Kingdoms, and Israel's Fall.

Then came the crushing defeat of Syria by the grandson of Shalmaneser, followed by a period in which Assyria no longer led her armies into the West-land. This was the golden opportunity for the expansion of both Israel and Judah under their respective kings, Jeroboam II and Uzziah, who were on terms of peace, and the two kingdoms together about reached the dimensions of the empire of David and Solomon.[7] But Tiglath-Pileser III or Pulu (called "Pul" in 2 Kings xv, 19) renewed the aggressive policy toward the west, and by his campaigns and exactions and those of his successors the kingdom of

[5] See especially Price, 150–209; Rogers, II, 72–295.
[6] Rogers, II, 81, 82; Price, 154, 155, and illustration.
[7] Wade, *Old Testament History*, 353, 354.

Israel was steadily weakened till at last in 722 B. C. Samaria fell into the hands of Sargon II, and the substantial part of the Ten Tribes was deported to Assyria and later blended with the foreign population.[8] 2 Kings i—xvii.

The atmosphere of character is an interesting study. There are men whose very presence is like the influence of some bog or swamp—it is stifling. Other men seem to be suggestive of the pure, tonicful breezes from the mountain tops. We breathe freely when they are about us. To get the touch of the mountain one must go to the mountain; to be suggestive of the heights one must live upon the heights.

STUDY XIV.—Second Day. Memory Verse, 2 Kings xvi, 9.

Read 2 Kings xvi, 1-28. Very rapidly the changes come in the reigning houses of Israel, assassination and extermination cutting off the line of Jeroboam and then that of Baasha after a son of each had reigned but two years. In the second case there was an added cause, for Elah was "drinking himself drunk" (1 Kings xvi, 9) when Zimri slew him.

Scripture Outline.

Kings of Israel: (1) Jeroboam, 1 Kings xii—xv, 9; 2 Chron. x—xiii, 20; (2) Nadab, 1 Kings xv, 25–31; (3) Baasha, xv, 16—xvi, 6; (4) Elah, xvi, 6–14; (5) Zimri, xvi, 15–20; (6) Omri, xvi, 16–28; (7) Ahab, xvi, 29—xxii, 40; (8) Ahaziah, 1 Kings xxii, 40—2 Kings i, 18; (9) Joram, 2 Kings iii, 1—ix, 26; (10) Jehu, ix, 1—x, 36; (11) Jehoahaz, xiii, 1–9; (12) Joash, xiii, 9—xiv, 16; (13) Jeroboam II, xiv, 16–29; (14) Zachariah (Zechariah in R. V.), xiv, 29—xv, 12; (15) Shallum, xv, 13–15; (16) Menahem, xv, 14–22; (17) Pekahiah, xv, 22–26; (18) Pekah, xv, 25–31; (19) Hoshea, xv, 30—xvii, 6; xviii, 9–12.

[8] Kent, *History of the Hebrew People*, the Divided Kingdom, 104–108; Ottley, 192. See, also, Fifth Day, Topic 6.

STUDY XIV.—Third Day. Memory Verse, 1 Kings xx, 11.

Read 1 Kings xx, 1-34. The memory verse will be seen to have recorded a well-known proverbial saying.

Suggestions for Map Work.

Make a map covering Assyria and the region west to the Mediterranean, and locate Samaria, Damascus, Hamath, Nineveh, the Habor River, and Halah. See Map 3 in text-book; Blaikie, Map 4; Ottley, Map. 6.

STUDY XIV.—Fourth Day. Memory Verse, 2 Kings iii, 18.

Read 2 Kings iii. The Moabite Stone, bearing the record prepared by king Mesha, who is mentioned in this chapter, is a remarkable witness of that age, and its preservation, even after discovery, is not less wonderful.[9]

General References.

Blaikie, 270–299; Ottley, 159–192; Barnicott, 92–110; Beardslee, 65–69; Burney, 14, 36, 43, 112; W. B., 107–117; Price, 142–175; Walker, 30–96.

STUDY XIV.—Fifth Day. Memory Verse, 2 Kings ix, 20.

Read 2 Kings ix, 11-20; x, 29-36;. The reckless and bloody zeal of Jehu gave no genuine strength to Israel,[10] and through Hazael, of Syria, the territory east of the Jordan was taken from the kingdom. (2 Kings x, 32, 33.)

Topics for Personal Investigation and for Assignment in Class-work.

1. The force of example. Gen. iv, 8, 23, 24; v, 24; vi, 9; Num. xiii, 31; xiv, 1, 2; Josh. xxiv, 15, 18; Judg. iv, 8; 1 Sam. viii, 19, 20; 1 Kings xv, 26, 34; xxii, 51, 52; 2 Chron. xvii, 3, 4; xxviii, 1, 2.

2. The city of Samaria. 1 Kings xvi, 24; Blaikie, 275, 276; Bib. Dict.

3. Brief sketch of Damascus and the early kingdom of Syria. Blaikie, 275, 280; MacCoun, II, 50, and Maps 91, 92.

4. Short account of Assyria and Nineveh. Blaikie, 331–333; Ottley, 163–165, 213; MacCoun, II, 52, 53; Rogers, II, 1–295; Murison (B. and A.), 20–59.

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[9] See Price. 143 and Map 14 in text-book.

[10] See Budde, *Religion of Israel to the Exile*, 124-128.

5. The population composing the later Samaria. 2 Kings xvii, 24–41; Blaikie, 299; Ottley, 191; Price, 281–286; Walker, 94, 95; Davidson (E. and R.) 44; Skinner, 18–21.

6. The end of the Ten Tribes. Blaikie, 299, 341, 342; Price, 175; Murison (B. and A.), 34.

7. Jezebel, the Lady Macbeth of the Bible. W. B., 107–114; Walker, 48, 49.

8. The Moabite Stone. Blaikie, 282, 283; Price, 142–147.

STUDY XIV.—Sixth Day. Memory Verse, 2 Kings xiv, 25.

Read 2 Kings xiv, 23-29. In the reign of Jeroboam II, according to this passage (vs. 25-27), there was an unrecorded prophecy of Jonah, favorable to the kingdom of Israel.

Questions for Written Answers.

1. About what was the length of time covered by the separate kingdom of Israel? See Narrative.

2. How many dynasties and kings were there?

3. How were many of the changes brought about?

4. In what two reigns did Israel reach the largest measure of territory and strength?

5. With what kingdom to the northeast was Israel frequently at war?

6. By what larger empire was Israel at last overthrown?

7. What is the date of the fall of the northern kingdom?

STUDY XIV.—Seventh Day. Memory Verse, 2 Kings xvii, 18.

Read 2 Kings xvii, 1-8, 24-33. The final capture or fall of Samaria was not under Shalmaneser IV (vs. 3), but under his successor, Sargon II.[11]

Personal Thought.

"The children of Israel walked in all the sins of Jeroboam . . . they departed not from them; until Jehovah removed Israel out of his sight." (2 Kings xvii, 22, 23.)

What an awful record—to have the influence of an

11 Price, 173, 174. Rogers, II, 150, says, "In the year of the accession of Sargon (722 B. C.) Samaria fell, but it is improbable that he had anything to do with it in person."

evil man projected through the entire life of a nation! What direction am I giving to my influence?

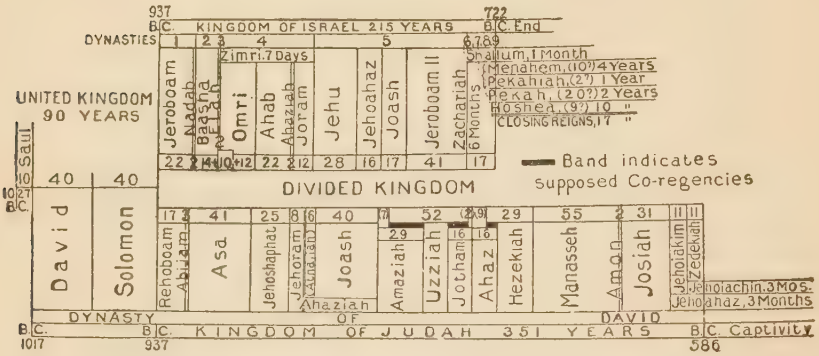

CHART B. HEBREW MONARCHIES.[1]

[1] The chart seeks to show the length of reigns by the space given each from left to right. The 215 years for the Kingdom of Israel is not alone the difference between 937 and 722, but also the sum of the several numbers representing length of reigns; 22+2+14, etc. Yet in this total is not included the short reigns of Elah, Zimri, Zachariah, and Shallum, as their total of about two years and seven months can be used to offset the cases where part of a year has been counted as a year. The figures below the names Baasha and Omri. 14+10+12, and the space for these two kings mark the point where some scholars think that ten years should be taken from the twenty-four assigned to Baasha and added to the twelve of Omri. For Judah's section, the total of the numbers in the upper space, 17+3+41+25+8+1+6, etc., is 350 years, and the two reigns of three months each toward the close add a part of the 351st year. Of the three co-regencies, that of Amaziah and Uzziah is shown to be 22 years (29—7); of Uzziah and Jotham, 14 years (16—2); and of Ahaz and Hezekiah, 7 years (16—9).

PART V.—FIFTEENTH WEEK.

THE SOUTHERN KINGDOM TO CAPTIVITY.

STUDY XV.—First Day. Memory Verse, 1 Kings xv, 14.

Read 1 Kings xv, 9-24.

Narrative.

Coincidence and Contrast.

By a striking coincidence there were nineteen kings in Judah and the same number in Israel during the existence of the two nations. But the Northern Kingdom fell in 722 B. C., while the captivity of Judah did not occur till 136 years later, so that the average length of the reigns of the kings of Judah was over seven years longer than that of the kings of Israel. The total length of Judah's history, from the disruption in 937 to the captivity in 586 B. C., is three and one-half centuries. The national life was far more stable in the southern kingdom than in the northern.

Judah's Low and High Tides.

The kingdom of Judah suffered what might be called four eras of decline, due to the irreligious and evil character of certain kings, and three eras of revival, brought about by the greater devotion to Jehovah of other kings. The religious low and high tides of the kingdom form the best key to its political and social condition.

Abijam Prolongs His Father's Influence.

The reign of Rehoboam, which was noted in Study XIII, and that of Abijam, his son, do not mark a serious decline in the fortunes of Judah. In the short reign of the latter, there was success in the war with Israel; but the Biblical record shows that each of them stood for an unfavorable influence. The father "did that which was evil, because he set not his heart to seek Jehovah" (2 Chron. xii, 14); and the son "walked in all the sins of his father which he had done before him" (1 Kings xv, 3).

Upward Trend with Asa and Jehoshaphat.

Then there follow the two long reigns of Asa and Jehoshaphat, of forty-one and twenty-five years, forming the first era of revival. "The heart of Asa was perfect with Jehovah all his days" (1 Kings xv, 14); and Jehoshaphat "sought to the God of his father, and walked in his commandments" (2 Chron. xvii, 4). Such words of commendation do not mean that these monarchs made no mistakes, nor even that they were free from sin. Asa, after gaining a notable victory over a vast invading host under Zerah, who was perhaps an Egyptian king,[1] at a later date took the temple treasures and sent them to the king of Syria to buy him off from aiding Israel, and Hanani needed to bring him reproof as a prophet for his lack of reliance on God.[2] The son of this same prophet had likewise to reprove Jehoshaphat for his alliance with Ahab, and Eliezer, another prophet, for his commercial venture with Ahab's son, Ahaziah.[2] Yet very helpful and uplifting were these reigns as a whole, and Jehoshaphat introduced a new stage in the life of the nation with respect to popular instruction and the securing of justice.[3] These four reigns cover 86 years, from 937 to 851 B. C.

Lower Levels of Athaliah and Ahaz.

The second era of decline and revival embraces the reigns of eight kings, from Jehoram to Hezekiah, and the usurpation of Athaliah, and covers a period of 154 years. Perhaps the lowest point was reached when, after the son of Jehoram, Ahaziah, had reigned one year, he was slain by Jehu, and his mother, Athaliah, daughter of the hateful Jezebel and Ahab, usurped authority in Judah for six years. Still, this could not easily surpass the misery and disgrace which fell on the kingdom in the reign of the evil Ahaz. The grandson of Uzziah, under whom the nation rose to splendor, he had as his counselor the prophet-statesman, Isaiah, who formed a

[1] Osorkon, II. See 2 Chron. xiv, 9-15; Sayce, *Higher Criticism and the Monuments*, 363, 364.

[2] 2 Chron. xvi, 7-10; xix, 1-3; xx, 35-37.

[3] 2 Chron. xvii, 7-9; xix, 4-11.

link joining the times of Uzziah with those of Hezekiah. But he was so extreme in perverse wickedness, that the Chronicler, in despair of terms, can only say, "This same king Ahaz" (2 Chron. xxviii, 22). Then the strokes of judgment fell. Rezin, king of Syria, made an invasion of Judah, and carried off many to Damascus; while Pekah, king of Israel, slew a large number of men and took a host of persons captive, but by the eloquent plea of the prophet Oded, they were ministered unto and led back to their own land.

Hezekiah and Judah's Foes.

Hezekiah, assisted by the great Isaiah, transforms the kingdom again to one of power and glory; and when Sennacherib, in 701 B. C., in his apparently irresistible campaign, threatens Jerusalem, the king and capital are delivered through an awful visitation of God on the army of the Assyrians. "The angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies" (2 Kings xix, 35). Yet the noble monarch of Judah without forethought had already admitted the emissaries of Babylon to view his treasures, thus fixing on Jerusalem the attention of a soon-coming empire in the Euphrates Valley, which, a century later, would destroy the city and carry away his people captive. This second period extends from 851 to 697 B. C.

Base Manasseh, Valiant Josiah.

The third period of defection and revival covers 89 years, from 697 to 608 B. C., and the rule of three kings. Manasseh, the bad son of a good father, once more drags the kingdom into the valley of sin and idolatry. But Josiah, his grandson, through the influence of the freshly found Word of God, the destruction of false gods and their altars, and the restoring of temple, sacrifice, and Passover, produces the third and most complete revival.

Steady Decline and Captivity.

However, it seems impossible now fully to purify Judah, and at the same time maintain its life as a sepa-

rate nation. One licentious, weak, and almost worthless king follows another in the fourth period of decline; and after twenty-two years, covered by the reigns of four kings, Jerusalem is captured and destroyed by Nebuchadnezzar, king of Babylon, 586 B. C., and the greater part of the population of Judah passes into captivity.

It is far better to be an uncrowned, kingly man than to be an unmanly king.

"Howe'er it be, it seems to me
'T is only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

STUDY XV.—Second Day. Memory Verse, 2 Chron. xvii, 9.

Read 2 Chron. xvii, 1-9; xix, 4-11. It is delightful to see growing such influences as are described in these passages as an offset to false worship and war.

Scripture Outline.

Kings of Judah: (1) Rehoboam, 1 Kings xi, 43—xiv, 31; 2 Chron. ix, 31—xii, 16; (2) Abijam, 1 Kings xiv, 31—xv, 8: 2 Chron. xii, 16—xiv, 1; (3) Asa, 1 Kings xv, 8–24; 2 Chron. xiv, 1—xvii, 1; (4) Jehoshaphat, 1 Kings xv, 24—xxii, 50; 1 Chron. xvii, 1—xxi, 1; (5) Jehoram, 1 Kings xxii, 50—2 Kings viii, 24; 2 Chron. xxi, 1—xxii, 1; (6) Ahaziah, 2 Kings viii, 24—ix, 28; 2 Chron. xxii, 1–9; Athaliah, 2 Kings xi, 1–16; 2 Chron. xxii, 16—xxiii, 15; (7) Joash, 2 Kings xi, 12—xii, 21; 2 Chron. xxiii, 11—xxiv, 27; (8) Amaziah, 2 Kings xii, 21—xiv, 21; 2 Chron. xxiv, 27—xxvi, 1; (9) Uzziah, 2 Kings xiv, 21—xv, 7; 2 Chron. xxvi, 1–23; (10) Jotham, 2 Kings xv, 7–38; 2 Chron. xxvi, 23—xxvii, 9; (11) Ahaz, 2 Kings xv, 38—xvi, 20; 2 Chron. xxvii, 9—xxviii, 27; (12) Hezekiah, 2 Kings xvi, 20—xx, 21; 2 Chron. xxviii, 27—xxxii, 33; (13) Manasseh, 2 Kings xx, 21—xxi, 18; 2 Chron. xxxii, 33—xxxiii, 20; (14) Amon, 2 Kings xxi, 18–26; 2 Chron. xxxiii, 20–25; (15) Josiah, 2 Kings xxi, 26—xxiii, 30; 2 Chron. xxxiii, 25—xxxvi, 1; (16) Jehoahaz, 2 Kings xxiii, 30–34; 2 Chron. xxxvi, 1–3; (17) Jehoiakim, 2 Kings xxiii, 34—xxiv, 6; 2 Chron. xxxvi, 4–8; (18) Jehoiachin, 2 Kings xxiv, 6–17; Chron. xxxvi, 8–10; (19) Zedekiah, 2 Kings xxiv, 17—xxv, 7; 2 Chron. xxxvi, 10–21.

STUDY XV.—Third Day. Memory Verse, 2 Chron. xx, 21.

Read 2 Chron. xx, 20-30. There is given here a vivid illustration of a victory gained by following God's order.

Suggestions for Map Work.

Make a map of the Babylonian Empire, place Jerusalem, Megiddo, Carchemish, and Babylon, and mark the course of the captives of Judah from Jerusalem to Babylon. See Maps 1, 3, and 7, in text-book, using sections 8, 7, 6, 5, 4, 3, of the last named: Calkin, 140-146, and Map I; Hurlbut, 92.

STUDY XV.—Fourth Day. Memory Verse, 2 Chron. xxviii, 15.

Read 2 Chron. xxviii, 1-15. On the record given in the Memory Verse, may be noted these words: "This beautiful incident comes over our senses as might some strain of soft and happy music amidst the bray of trumpets and alarms of war."[4]

General References.

Blaikie, 300–329; Ottley, 162–217; Barnicott, 111–122; Beardslee, 65–92, 107–125, 210–215; Burney, 17, 37, 42, 46, 47, 62, 72, 91, 112; Matheson, II, 242–264; Price, 144–215; Given, 15–93

STUDY XV.—Fifth Day. Memory Verse, 2 Kings xix, 35.

Read 2 Kings xix, 14-22, 28, 35-37. The figure of Isaiah appears beside Hezekiah, and then comes the stroke from heaven on the Assyrians, answering to his prophetic word.

Topics for Personal Investigation and for Assignment in Class-work.

1. Divinely-given revivals. Josh. xxiv, 22, 23; Judg. vi, 34, 35; 1 Sam. vii, 3–6; 2 Sam. vi, 15; 1 Kings xviii, 37–39; 2 Kings xxiii, 1–3: 2 Chron. vii, 14; xxx, 8–13, 21–23, 26, 27; Neh. viii, 1–3; Psa. lxxxv, 6; Joel ii, 28, 29; Hosea x, 12.

2. Sketch of Jehoshaphat and his reign. Scripture Outline (4); Blaikie, 305–307; Barnicott, 112, 113; Given, 22–34.

[4] Quoted in Blaikie, 237.

3. Ahaz the wicked. 2 Kings xvi; 2 Chron. xxviii; Blaikie, 311; Ottley, 193–197; Given, 53–56.

4. Brief, dramatic picture of Hezekiah and Isaiah meeting the Assyrian threat against Jerusalem. 2 Kings xviii, 13—xix; 2 Chron. xxxii, 1–22; Isa. xxii, xxxiii, xxxvi, xxxvii; Blaikie, 312–317; Ottley, 199–204; Price, 181–193; Given, 59-61.[5]

5. Young Josiah and the finding of the Book of the Law. 2 Kings xxii, 1—xxiii, 4; 2 Chron. xxxiv, 14–32; Blaikie, 320, 321; Ottley, 206–210; Given, 67–74.

6. Short story of the new Babylonian Empire and Babylon. Blaikie, 332, 333, 342–354; Hurlbut, 93; Rogers, II, 297–381; Murison (B. and A.), 60–73.

7. Battles of Megiddo and Carchemish, 608–605 B. C. 2 Kings xxiii, 28–30; xxiv, 7: 2 Chron. xxxv, 20–25; Jer. xlvi, 2; Ottley, 211–213; Rogers, II, 309–314; Davidson (E. and R.), 7–10.

STUDY XV.—Sixth Day. Memory Verse, 2 Kings xxii, 8.

Read 2 Kings xxii, 1-13; xxiii, 1-6, 21-25. Among the revivals which came to God's people through these centuries, the most thorough is that which resulted from a new forth-shining of the Word of God.

Questions for Written Answers.

1. About how many centuries of history had Judah from the disruption to the captivity? See Narrative.

2. How many kings reigned over Judah during this time?

3. Can you give the names of three kings of Judah that mark periods of revival?

4. What names mark about the lowest depths of the nation's course?

5. What great prophet-statesman stood by Hezekiah against the Assyrians?

6. What new force came in the reign of Josiah?

7. Where and how did this loved king meet his death?

8. When and under what foreign king was Jerusalem destroyed and Judah made captive?

STUDY XV.—Seventh Day. Memory Verse, 2 Chron. xxxvi, 16.

Read 2 Chron. xxxvi, 11-21. "No remedy" (vs. 16) against captivity is God's verdict, because Judah's sin had gone too far.

[5] See also G. A. Smith, *Isaiah*, I, 303, 374 (Expositor's Bible).

Personal Thought.

"When the burnt-offering began, the song of Jehovah began also, and the trumpets." (2 Chron. xxix, 27.)

Phillips Brocks finds this a text for a noble sermon on "The joy of self-sacrifice."

Is self-sacrifice in my life accompanied with song and trumpet?

PART V.—SIXTEENTH WEEK.

IN EXILE AND RESTORATION, TO 4 B. C.

STUDY XVI.—First Day. Memory Verse, 2 Kings xxv, 12.

Read 2 Kings, xxv, 22-30.

Narrative.

Time, Place, and Numbers for the Captivity.

It is not easy to draw sharp lines, marking either the beginning or end of the exile or captivity of the Jews.[1] The period of seventy years, mentioned by Jeremiah[2] as the length of the captivity, may be reckoned in a general way from the destruction of the temple in 586 to its dedication after rebuilding in 516 B. C., covering just seventy years.[3] But the first large deportation by Nebuchadnezzar from Judah of about ten thousand, with king Jehoiachin,[4] was in 597. The second company of captives when Jerusalem fell, probably numbered 3,855;[5] and the third, 745, in 581 B. C.[6] These numbers are all for men, and Kent estimates that they represent, counting women and children, about fifty thousand people.[7] Others also went to Egypt, especially the company that took Jeremiah with them in 586 B. C., about two months after Jerusalem was destroyed.[8] Therefore,

1 During the captivity, this term became the name of the Hebrew race, pointing back to the tribe or country of Judah. Bib. Ency. II, 953.

2 Jer. xxix, 10; 2 Chron. xxxvi, 21.

3 2 Chron. xxxvi, 21-23; Ezra i, 1—ii, 2. Some have made the words of Jeremiah xxix, 10, "After seventy years are accomplished for Babylon," to mean the period of special servitude to Babylon, and count it from 606 B. C., when Daniel and other youths were taken to Babylon, to 536 B. C., which is about the date of the first return under Zerubbabel. The "seventy years" of Jeremiah may be taken as a round number, if the dates mentioned do not exactly conform to it. See, also, Blaikie, 362.

4 2 Kings xxiv, 14-16.

5 Jer. lii, 28, 29 (if "seven" in vs. 28 is for "seventeen").

6 Jer. lii, 30.

7 Kent, *History of the Jewish People*, 17-19. See also Rogers, II, 332.

8 Jer. xliii, 1-8; Davidson (E. & R.), 43, 44.

during the time of the exile, the Jews are to be thought of as chiefly in Babylon and Egypt, though a few of the poorest of the people were left in the land "to be vine-dressers and husbandmen." (2 Kings xxv, 12.)

Its Biblical Relations.

Among the greater prophets, Jeremiah was a prominent factor in all the period leading up to and covering the early stages of the exile; and Ezekiel was among the first company mentioned above as going to Babylonia in 597, where his prophetic ministry covered about 593-570 B. C. The life and work of both are considered in Study XXIII. By many, the latter part of Isaiah, from chapter xl onward, is attributed to a great "evangelical prophet" toward the end of the exile.[9] The events and characters in Daniel also belong to this period.[10] None of the Minor Prophets wrote in the time of the captivity. Probably not a few of the Psalms embody experiences of the exiles. It is thought that then were collected and edited some of the early Biblical books, such as those of Judges, Samuel, and Kings.[11]

Its Effect on the Jewish People.

The exile deeply influenced the Jewish people in the way of weaning them from idolatry, and making religion spiritual and individual. The Church, as distinct from the State, was now seen to be possible, and there came to be felt a craving for a collection of the Scriptures and the fellowship of meeting-places like the later synagogues. Thus the exile was the birth-time of many principles that make religion what it is to-day.

The Return.

The Restoration, or bringing back of a sufficient number of the Jewish people from Babylon to again establish their life and religion in southern Palestine and Jerusalem, was spread over about a hundred years. Cyrus, the king of Elam and then of Persia, had mastered the Babylonian Empire in 539 B. C., and through his broad and enlightened policy, the first company

9 Ottley, 228; Davidson (E. & R.), 67-70; Kirkpatrick, 351-410. See the question considered in Study XXII.

10 See Study XXIV.

11 Davidson (E. & R.), 48.

under Zerubbabel, numbering 42,360, returned about 537 B. C. They erected the altar of burnt-sacrifice, and started other parts of the former services; but little was done toward rebuilding the temple, until through the appeals of the prophets, Haggai and Zechariah, the work was pushed from 520 to 516 B. C., when the building was finished and dedicated. Ezra v, vi.

Work of Ezra, Nehemiah, and Malachi.

Then fifty-eight years pass by without record, and in 458 B. C., Ezra, with a company of about 1,000, returns and seeks to carry out a reform in the matter of mixed marriages, but with only partial success. Finally, Nehemiah, in 445 and again in 433, came with more authority from Artaxerxes, the king, and under his leadership, joined with Ezra, the reform was completed, and the people were pledged to obedience to the Mosaic law. The walls of Jerusalem were rebuilt in fifty-two days, at Nehemiah's first visit. The Book of Malachi comes between this and the second visit, or about 440 B. C., and the historical setting of the book of Esther somewhat earlier.[12]

Rival Community of the Samaritans.

The efforts of Ezra and Nehemiah to establish the renewed Jewish center at Jerusalem on a pure basis made it necessary to exclude the grandson of Eliashib from priestly service, and in other ways those who did not agree with the strict standard withdrew, and probably joined the Samaritans in a rival religious community, that has come down in a little group at Nablus, by Mt. Gerizim, even to this day.[13]

Extent and Instruments of Renewed Judaism.

The bounds of the country occupied by the Jews outside of the city of Jerusalem were now gradually extended, but for generations they did not include more than 1,000 square miles, scarcely reaching south to Hebron. Yet during the Persian period, and still more fully in the Greek era, the religious authority of Judaism was accepted in Galilee, and in Perea, east of the Jordan.

[12] Ottley (H. P.), 87; Ottley, 244, 245; Price, 254-256.

[13] Neh. xiii, 4-9, 28-31; Ottley, 241, 242; Skinner, 18-21; Price, 288-290; Davidson (E. & R.), 100.

The means by which Judaism kept and led its people were chiefly three: the priesthood; the scribes or teachers of the law, who were largely laymen; and the synagogue.[14]

The Persian period of Jewish history extended from 537 to 333 B. C., and the hundred years from the time of Nehemiah onward were comparatively tranquil and uneventful. The Greek period can, perhaps, best be reckoned from 333 to 167 B. C.[15] It was marked by inroads of Hellenic influence, and the building of Greek cities in Palestine, such as Ptolemais (Acco), Paneas (Dan), Pella, Scythopolis (Bethshan), Azotus (Ashdod), and Gaza. The Jews of the Dispersion greatly increased in numbers and strength; and in Egypt, chiefly at Alexandria, the Septuagint translation of the Old Testament Scriptures into Greek was made from about 250 B. C. onward.[16] The Maccabean period, from 167 to 63 B. C., is made notable at its opening by the war of liberation from the tyranny of Antiochus Epiphanes, led by Judas Maccabæus, and the later successes of his brothers, Jonathan and Simon.[17] In this period, the three Jewish sects of the Pharisees, the Sadducees, and Essenes came forward. The beginning of the Roman period brings Jewish history from 63 to 4 B. C., and is marked by the rise of the house of the Herods. The long story of Hebrew life, from the far-off days of Abraham, closes for this text-book with the end of the reign of Herod the Great and the birth of Christ.

"How shall we sing the Lord's song in a strange land?" The soul of man yields forth its sweetest music only under the skillful touch of the Divine Harmonist.

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14 Skinner, 12-17, 21.

15 Skinner, 24-42. Kent, *History of the Jewish People*, 271, 272, extends it to 165 B. C., till the third Maccabean victory made possible the rededication of the temple.

16 Blaikie, 388.

17 For geographical points, see Map 20.

STUDY XVI.—Second Day. Memory Verse, Psa. cxxxvii, 6.

Read Psa. cxxxvii. Perhaps no words have done more to give a vision of the feelings of the exiles than those of this psalm.

Scripture Outline.

Ezra: (1) The first colony and its work, 536–515 B. C., i—vi; (2) The second colony, under Ezra, 458 B. C., vii—x.

Nehemiah: (1) Repairing the walls, i—vii; (2) Renewing the covenant, viii—xii, 26; (3) Dedication of the walls and final efforts, xii, 27–44.

Esther: (1) Esther becomes Ahasuerus's queen, i, ii; (2) Haman's promotion, jealousy and plot, iii; (3) Counter steps of Mordecai and Esther, iv, v; (4) Mordecai's exaltation, Haman's downfall, vi, vii; (5) Favorable outcome for the Jews and Mordecai, viii—x.

STUDY XVI.—Third Day. Memory Verse, Jer. xxix, 11.

Read Jer. xxix, 4-14. These words are part of a pastoral letter written by Jeremiah at Jerusalem to the exiles, not long after the first colony was taken to Babylonia in 597 B. C. It shows that their lot was not one of distress, and God promises to remember them with peace, and assures them of their return.[18]

Suggestions for Map Work.

Maps of the Persian Empire and that of Alexander can be made, and the extent of the renewed Jewish community in Palestine can be shown. See Map 15 in textbook; Hurlbut, 93-95.

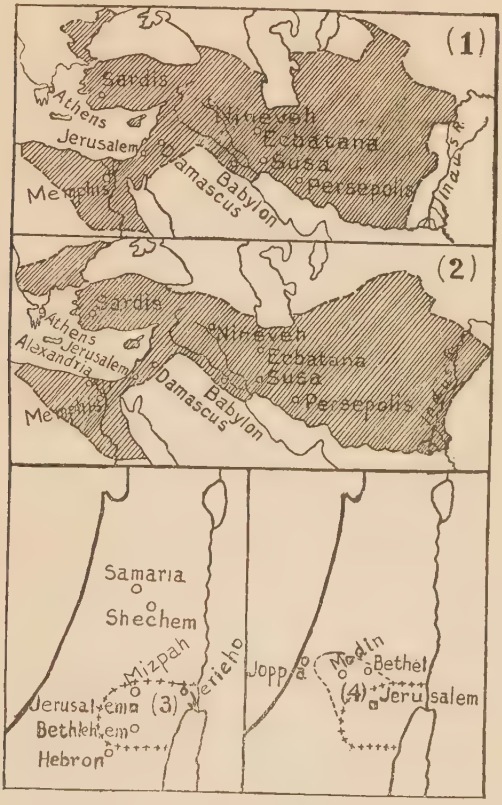
STUDY XVI.—Fourth Day. Memory Verse, Ezek. xlvii, 5.

Read Ezek. xlvii, 1-12. This passage gives perhaps the most beautiful and suggestive phase of Ezekiel's great vision of the temple,—the flow of the waters in an ever widening and deepening stream from the threshold eastward to the Dead Sea.[19] "Waters to swim in" (vs. 5),

[18] As to their general situation, see Rogers, II, 335.

[19] Driver, *Introduction*, 294, notes the practical turn of the prophet's mind, in that he represents the marshes beside the Dead Sea remaining as they are on account of the excellent salt which they furnish.

well expresses the fullness of salvation. This vision came to the prophet on New Year's Day, 572 B. C.[20]



Map 15. Persian and Greek Periods.

(1) Persian Empire. (2) Alexander's Empire. (3) Persian Province of Judah. (4) Judah as enlarged during the Greek Period.

General References.

Blaikie, 342-411; Ottley, 218-282; Barnicott, 123-129; Beardslee, 186-190, 201-208; Burney, 6-11, 17-31, 48, 72, 78, 90, 112-117, 121, 126; W. B., 129-137; Brown, 119-141; Price, 210-261, 279-290; Davidson (E. and R.), entire; Skinner, entire.

[20] Harvey-Jellie, 86.

STUDY XVI.—Fifth Day. Memory Verse, Ezra iii, 13.

Read Ezra iii, 8-13. By another step in the history, probably the year 536 B. C.[21] witnesses this laying of the foundations of the temple under Zerubbabel.

Topics for Personal Investigation and for Assignment in Class-work.

1. God accepts and restores the humble and contrite. 2 Chron. vii, 14; xii, 6, 7; xxxiii, 12; 2 Kings xxii, 19; Psa. xxxiv, 18; li, 17; Isa. lvii, 14-18.

2. Brief sketch of the Jewish exiles with their surroundings in Babylonia. Blaikie, 343–347, 355, 356; Ottley, 218–227; Price, 218; Murison (B. and A.), 111–115; Davidson (E. and R.), 46–49.

3. Describe the return journey of a company of the exiles. Blaikie, 360; Davidson (E. and R.), 76–78. See also Map 7.

4. Ezra and his service in forming the Jewish people and the Bible. Blaikie, 371–373; Ottley, 235–241; Davidson (E. and R.), 90–98, 106–114.

5. The character and work of Nehemiah. Blaikie, 373–375; Ottley, 237–242; Davidson (E. and R.), 98–109.

6. Short, dramatic outline of the story of the book of Esther. Blaikie, 368–371; Ottley, 244, 245; Beardslee, 186–190; W. B., 129–137; Price, 248–261.

7. The Septuagint version of the Scriptures. Blaikie, 338, 339; Ottley, 253, 254.

8. Beasts of burden after the captivity. Ezra ii, 66.

STUDY XVI.—Sixth Day. Memory Verse, Neh. viii, 8.

Read Neh. viii, 1-3, 8-12. A much longer time separates this date from the preceding event given in yesterday's section, and this faithful reading of the law probably took place in 444 B. C., beside the Water Gate on the east side of Jerusalem.[22]

Questions for Written Answers.

1. What is the usual time named as the length of the captivity? See Narrative.

2. Can you name some of the prophets associated with the exile?

3. What three men were the chief leaders in the Restoration?

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[21] Davidson (E. and R.), 79.

[22] Ottley, 238, 239; Davidson (E. and R.), 107.

4. When did the dedication of the new temple occur?
5. What is the date of the public reading of the law by Ezra?
6. Can you name several periods of Jewish history from Cyrus to the birth of Christ?

STUDY XVI.—Seventh Day. Memory Verse, Esth. iv, 14.

Read Esth. iv. 13-17.

Personal Thought.

"So will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esth. iv, 16.)

One of the heroic figures that stands out clearly against the background of these centuries is Esther. "A mere slip of a girl in her teens," yet note her brave words: "So will I . . . and if I perish, I perish."

There are many occasions where the young man or the young woman can show brave fidelity to duty in this age.

What are my words when the test comes?

PART VI.

HEBREW SINGERS AND WISDOM WRITERS.

SEVENTEENTH WEEK.

THE PSALMS.

STUDY XVII.—First Day. Memory Verses, Psa. i, 1, 2.

Read Psa. i.

Narrative.

Some of the "Writings."

Of the Old Testament material that has passed in review in the previous Studies, the books have been chiefly from the first and second divisions, the Law and the Prophets, according to the Hebrew arrangement. Those belonging to the third division, the Writings, have been Ruth, First and Second Chronicles, Ezra, Nehemiah, and Esther. Part VI is now to cover an extended portion of this third division, giving one Study to the Psalms and two Studies to the Wisdom Literature.

Jesus' Allusion to the Psalms.

When Jesus appeared to his disciples in the room where they were assembled on the evening of the day of his resurrection, he said to them, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me" (Luke xxiv, 44). It has often been noted that he here seems to have in view each of the three divisions of the Jewish Scriptures as bearing witness to him. But from the third, the "Writings," he names the Psalms as the most important, and they stand first in that division.

Tribute to the Greatness of Their Service.

This agrees with the judgment of the great body of Christians. No part of the Old Testament is so akin to the New as the Psalms. They have been and are still so helpful to devotion, so musical with praise, so full of comfort, that they are often bound up with the New Testament. The Psalter "was the first book which the early Church put into the hands of her young converts, the primer of her religious teaching; and no man could be admitted to the highest order of the clergy unless he knew the Psalter by heart."[1] It is still one of the first books of the Bible, after the Gospels, to be translated by the pioneer missionary. It has entered into the liturgy and hymns of the entire Church. It speaks to the universal heart of mankind. Says Davison: "Believers in God and the human soul, who grapple with the problems of this difficult life, who bend under its burdens, and long for emancipation from its evils, who know the mystic joys of penitence and the unspeakable enlargement of the spirit in its aspirations after righteousness and its enjoyment of personal communion with a personal God, will never exhaust the fullness of the Psalms, nor weary of their repetition."[2]

Relations to Hebrew Poetry.

The Psalms belong to lyric poetry, and show more fully than any of the other poetical books of the Bible the striking and peculiar points of Hebrew poetical style and meter. This, as most may know, is without rhyme, and consists in the rhythm of thought and balance of sentences, so that, in its usual form, a second idea and its expression closely parallels a first, the two together being like the combined stroke of a bird's wings, if one is pictured as following the other:

> "The heavens declare the glory of God;
> And the firmament showeth his handiwork."[3]

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1 Van Dyke, *The Story of the Psalms*, quoted by Robertson, 7. See also N. C. B. (Psa.), I, 42.

2 Davison, (Psa.), 3.

3 Psa. xix, 1.

Sometimes the two lines, or the ideas in them, are in contrast, and a verse may extend to more than the two lines, so that it shall consist of three or four or even a larger number. The verses are built up into stanzas, though these are not as regular as in English poetry; and many of the Psalms would not easily divide into stanzas. Very interesting are the acrostic features of some of the Psalms; so that, for example, in Psalm cxix, twenty-two sections of eight verses each use each successive letter of the Hebrew alphabet to begin the verses of its section.

Use in the Musical Service of Temple.

The Psalms were largely made to be sung, and the inscriptions of many of them refer to the precentor or conductor, as Heman or Asaph, who sounded aloud with cymbals, while others led the singing vocally to the accompaniment of psalteries for the soprano and harps for the bass, as violins and violoncellos would now be used.[4] Various kinds of trumpets were the other chief instruments, in addition to those just mentioned, employed in the temple music. The names of tunes to which, in earlier days, some of the Psalms were sung are also found in the inscriptions, in the form of titles of familiar songs, like "The Hind of the Morning" or "Lilies," with which they were associated.[5]

Authorship and Dates.

As to the authorship and date of the Psalms, very careful and thoughtful writers, like Davison, Robertson, and Kirkpatrick, would assign some of them, but not a large number, to David. The first-named, in a recent statement, would make the number of possible Davidic Psalms from ten to twenty, including Psalms iii, iv, vii, viii, xv, xviii, xxiii, xxiv, xxxii, and perhaps ci and cx.[6] Beardslee and others would assign a much large number of Psalms to David. Practically all scholars

[4] See 1 Chron. xv, 17-21, where *Alamoth* probably means soprano and *Sheminith*, bass.

[5] See inscriptions of Psalms xxii and xlv Am V., with the marginal translations.

[6] Hast. Bib. Dict., IV, 151.

agree that the inscriptions to the Psalms, being a comparatively recent addition to the book, can not be relied upon to determine the authorship, so that the internal evidence of each Psalm must largely decide by whom and at what time it was written. About one third of the Psalter is without titles indicating authorship, and so has always been anonymous. This may serve to show how unimportant, after all, is the question of authorship in the study of the Psalms; for the anonymous Psalms are as precious as those whose authors are supposed to be known. It is now thought that these hymns of the Church of the old covenant were written from the time of David onward during several centuries. Collections of Psalms were formed, and were gradually added one to another. Five such collections are seen in the present Book of Psalms. The number of Psalms belonging to each can be noted by reference to the Scripture Outline for this lesson.

The attitude of the inspired writers toward nature is always reverent and devout. Here is found the finest poetry, in all the wide realm of literature.

> **"On every line,**
> **Marked with the seals of high Divinity,**
> **On every leaf bedewed with drops**
> **Of love Divine, and with the eternal heraldry**
> **And signature of God Almighty stamped**
> **From first to last."**

STUDY XVII.—Second Day. Memory Verse, Psa. xxiii, 1.

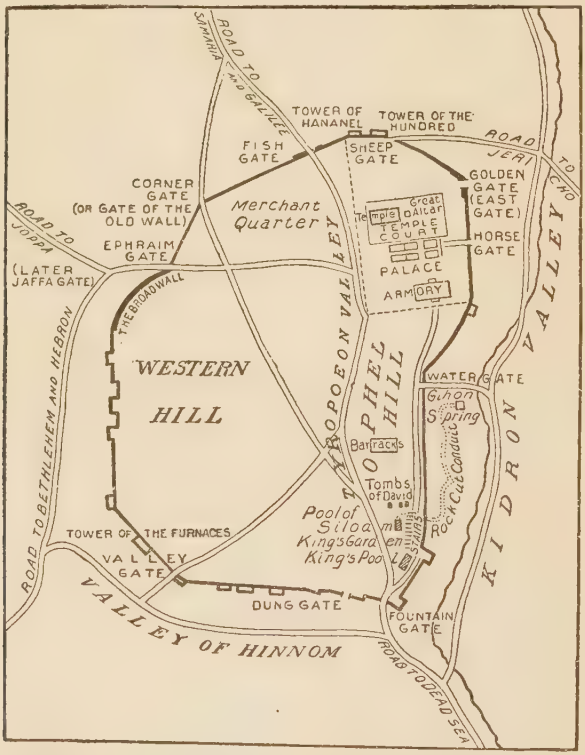
Read Psa. xxiii. No one should fail to have this precious Psalm as a sure possession in the memory. "Thy rod and thy staff, they comfort me" (vs. 4), were the last words of Sir William Hamilton.

Scripture Outline.

Psalms: (1) First Book, 41 Psalms, i—xli; (2) Second Book, 31 Psalms, xlii—lxxii; (3) Third Book, 17 Psalms, lxxiii—lxxxix: (4) Fourth Book, 17 Psalms, xc—cvi; (5) Fifth Book, 44 Psalms, cvii—cl.

STUDY XVII.—Third Day. Memory Verse, Psa. xlvi, 1.

Read Psa. xlvi. This and the next two Psalms have been connected with the overthrow of Sennacherib and



MAP 16. JERUSALEM OF LATER OLD TESTAMENT.

deliverance of Jerusalem in the time of Hezekiah.[7] Luther's great hymn, "A mighty fortress is our God," was inspired by this Psalm.

[7] Davison (Psa.), xv, xvi; Kirkpatrick, *Cambridge Bible for Schools.*

Suggestions for Map Work.

Make a large map extending from Ethiopia to Babylonia, and then place on it as many geographical names as can be found in the Psalms, and after each name the figures for the number of each Psalm in which it occurs, as Babylon, 87, 137. Consult maps in text-book and elsewhere. As an alternative, study Map 16, which represents the Jerusalem of the Psalms.

STUDY XVII.—Fourth Day. Memory Verse, Psa. lxxii, 8.

Read Psa. lxxii. In connection with this noble Psalm with its outlook toward world-conquest for Christ, note the words of James Gilmour, the heroic missionary pioneer in Mongolia, as to how the Psalms helped him: "When I feel I can not make headway in devotion, I open in the Psalms, push out in my canoe, and let myself be carried along in the stream of devotion which flows through the whole book."

General References.

Blaikie, 255, 256; Ottley, 249; Beardslee, 142–154; Burney, 8–26, 48, 71, 72, 89, 90, 111–120; Matheson, I, 278, 279; Davison (Psa.), entire; Robertson entire.

STUDY XVII.—Fifth Day. Memory Verse, Psa. lxxxiv, 11.

Read Psa. lxxxiv. Previous selections have been from the first and second books or collections of the Psalms: this fervent hymn on the joys of the sanctuary is from the midst of the third book, and is deservedly a wide favorite especially for use in the Church service.

Topics for Personal Investigation and for Assignment in Class-work.

1. The praise of God. 1 Chron. xvi, 4, 25, 36; 2 Chron. xx, 21, 22; Ezra iii, 10, 11; Psa. xxxiv, 1; l, 23; lxv, 1; xcii, 1–3; cxlviii, 1–4, 8–13; Jer. xx, 13; Col. iii, 16; Heb. xiii, 15; Rev. vii, 9–12.

2. Special structure of Hebrew poetry. Beardslee, 141, 142; Davison (Psa.), 70–85; N. C. B. (Psa.), I, 32–39.

3. Historical and imaginative description of the musical service of the Jewish temple. 1 Chron. xxiii, 5; xxv, 1, 6–8; 2 Chron. v, 12, 13; xxxi, 21; Davison (Psa.), 85–93.

4. Study of musical instruments used by the Hebrew people, Psa. lxxxi, 2, 3; xcii, 3; xcviii, 5, 6; cl, 3–5; Davison (Psa.), 86, 87; Bib. Dict.

5. The Psalms as literature or poetry. Davison (Psa.), 93–99; Robertson, 146–173.

6. Christ in the Psalms. Psa. ii, xxii, xlv, lxxii, cx; Blaikie. 256; Beardslee, 153; Burney, 111, 115; Davison (Psa.), 201–254.

7. The spiritual power and service of the Psalms. Beardslee, 143, 153; Burney, 126–129; Davison (Psa.), 263–287; Robertson, 235–290.

STUDY XVII.—Sixth Day. Memory Verses, Psa. ciii, 12, 13.

Read Psa. ciii. It is difficult to make a choice of one from among the grand Psalms of the fourth collection. The ninetieth, with which the book opens, the ninety-first, the one hundredth, the one hundred and fourth, must needs be passed by in order that the one having the deepest and tenderest notes of praise of any in the Psalter may be chosen. "The personal relation between God and his people hardly finds such full recognition anywhere else in the Old Testament," says Davison.

Questions for Written Answers.

1. In what way did Christ perhaps refer to the three divisions of the Old Testament Scriptures? See Narrative.

2. Can you describe the special feature of Hebrew poetry called "parallelism?"

3. What were some of the musical instruments used in the temple service?

4. During what general period were the Psalms probably composed?

5. How many collections are found in the present book of Psalms?

6. Can you give your personal choice of five Psalms?

STUDY XVII.—Seventh Day. Memory Verse, Psa. cxxi, 8.

Read Psa. cxxi. The selection from the fifth book of Psalms is taken from the special group of beautiful

psalms within it (cxx—cxxxiv), known as the "Pilgrim Psalms," or Psalms of Degrees or Ascents, because they express the feeling of the nation in returning from exile, and going up to the city and sanctuary of God.

Personal Thought.

"All my springs are in thee." (Psa. lxxxvii, 7, A. V.)

Are all the most powerful impulses, the richest inspirations, the keenest joys, the sweetest loves, the largest hopes of your life from God? Then you also are a psalmist, though as yet the music in your heart may be without words. "*All* my springs are *in Thee*."

PART VI.—EIGHTEENTH WEEK.

PROVERBS AND SONG OF SOLOMON.

STUDY XVIII.—First Day. Memory Verse, Prov. i, 33.

Read Prov. i, 20-33.

Narrative.

"The Wise." The class of persons among the Hebrews known as "the Wise" might be placed beside the priests and the prophets as a third class (Jer. xviii, 18) whose teachings and writings were prized by the people, especially from about the time of Solomon onward to the Christian era.[1] While they are referred to only incidentally, and were not distinguished as fully as the priests or even the prophets by dress or outward signs, they were doubtless often publicly known in the communities where they resided and taught.

Growth and Forms of Hebrew Wisdom. The Book of Proverbs presents Hebrew wisdom in its purest and most distinctive form. This element in the life and thought of the people had its first almost unnoticed expression in mere similitudes. Next may be placed riddles, like that of Samson; fables, such as that which Jotham used about the trees; or parables, as those of Nathan and the wise woman of Tekoa.[2] Later came the longer and more studied productions of wisdom, some being chiefly dramatic in treatment, like the Book of Job and the Song of Solomon, and others more of the nature of a sermon or essay, as the Book of Ecclesiastes and portions of the Book of Proverbs. But the term *mashal*,[3]

1 Davison (Wis. Lit.), 3-14; Kent, 11-46; Ottley, 249-251.
2 Judg. xiv, 12-18; ix, 7-20; 2 Sam. xii, 1-15; xiv, 1-20; Kent, 33-38.
3 Hebrew word for *proverb*.

though it applies to all of these, is especially appropriate when used to denote the short, pithy precept usually thought of as a proverb.[4]

Collections of Proverbs.

The large number of such proverbs brought together in the book now being considered probably makes it a collection extending over several centuries of Hebrew history. Solomon's work lies at the foundation, and even he may have gathered up many earlier sayings and given them such fresh and apt wording that they became merged with his own proverbs. Others after him uttered proverbs, and then there came times when collections were made. Two such principal collections are seen in Prov. x—xxii, 16, and xxv—xxix, and the second has prefaced to it the words, "These also are proverbs of Solomon, which the men of Hezekiah, king of Judah copied out" (Prov. xxv, 1). Davison would make the date of the first of the above collections from fifty to a hundred years before the time of Hezekiah.[5] The first nine chapters of the book are introductory, and the portions not mentioned are appendixes to the main collections.

Two Contrasted Ideas.

The Book of Proverbs in its moral teachings has ever in view two great contrasted ideas. On the one side is "wisdom," with a group of words that go along with it, like "understanding," "knowledge," "prudence," "discretion." On the other side is "folly," also with its train, such as "stupidity," "ignorance," "brutishness," "villainy." These lists are somewhat like those of the fruits of the Spirit and the works of the flesh in the New Testament, and the presence or absence of the respective qualities of character serves to mark mankind off into two classes.

Religious Tone.

But the book is not merely moral. It is also religious; and as such it judges all things and all persons and actions from the point of view of Jehovah.

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4 Kent, 33-46; Davison (Wis. Lit.), 121, 122.
5 Davison (Wis. Lit.), 115.

"The fear of Jehovah is the beginning of wisdom."

"Commit thy works unto Jehovah."

"Jehovah directeth his steps."

"Whoso findeth a wife findeth a good thing, and obtaineth favor of Jehovah."

"A false balance is an abomination to Jehovah; but a just weight is his delight."

"They that seek Jehovah understand all things."[6]

Wisdom Personified.

Under this religious impulse, Wisdom is beautifully personified in the first chapter of Proverbs, and still more fully portrayed in all her lovely traits and winning services in the eighth chapter. Says Davison: "The writer goes out of his way to use dainty and expressive words to illustrate the great truth that cheerfulness and joy belong to the realm of order, not of disorder; that true gayety of heart belongs to wisdom, not to folly; that in creation there is not only mind but heart, not only grave and profound purpose, but overflowing joy.[7]

Points of Character Covered.

The special precepts of the book bear on so many practical points that they can not begin to be named. Falsehood, anger, pride, envy, lust, sloth, avarice, and evil speaking among other sins and vices are condemned; and truth, temperance, tact, diligence, faithfulness, generosity, mercy, cheerfulness, reverence, righteousness, and many other virtues and graces are commended.[8]

Song of Solomon.

But few lines are left in which to treat the Song of Solomon. It therefore seems best to pass by all the difficult questions which hedge about this book, and state simply the results which seem to be more and more fully assured.[9]

Purpose of Composition.

The book is composed of a series of delicate and beautiful poems cast in a dramatic form and intended to celebrate pure nuptial love. The language has the glowing warmth and color of the Orient in symbol and im-

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6 Prov. ix, 10; iii, 3, 9; xviii, 22; xi, 1; xxviii, 5.

7 Davison (Wis. Lit.), 150.

8 For a classification by subjects of all the Proverbs, see Kent, 75–156.

9 See especially Hast. Bib. Dict., arts. "Song of Songs," and 'Shunem."

agery, but the production is pure from beginning to end. It really celebrates the triumph of the love of a maiden for her lover in the north of Israel, over the desire of King Solomon to make her his wife; and was composed to show the power of pure love, probably because there was a beautiful maiden from Shunem in northern Israel at the court in the opening of Solomon's reign, of whom it is not recorded that she became his wife.[10] In Kings she is called "the Shunammite;" in the poem "the Shulammite," from another form of the name of Shunem. On this slender little clue it appears the poem was built. Its place in the Scriptures is sure, because it makes the Bible even more complete, not only to have such love used as a symbol of the love of God for Israel, in the Old Testament, and of the love of Christ for the Church, in the New, but to have such love presented in all its strength and glory for its own sake.

The movement of the poem is extremely difficult to follow. Read, then, in conclusion these two selections: **Selections.**

"Rise up, my love, my fair one, and come away.
For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land;
Arise, my love, my fair one, and come away."[11]

"Set me as a seal upon thy heart,
As a seal upon thine arm:
For love is strong as death;

* * * *

A very flame of Jehovah.
Many waters can not quench love,
Neither can floods drown it:
If a man would give all the substance of his house
for love,
He would utterly be contemned.[12]

10 1 Kings i, 3, 4; ii, 13–25.
11 Song of Solomon ii, 10–13.
12 Song of Solomon viii, 6, 7.

It is literally true that Divine Wisdom may become the guide to good men, affording clearness to the powers of perception and poise to the judgment. This doctrine is set forth with clearness and power in the second chapter of Proverbs.

STUDY XVIII.—Second Day. Memory Verses, Prov. iii, 9, 10.

Read Prov. iii, 1-6, 9-18. While the words "my son," do not generally mean the young, in these addresses in Proverbs, but rather the disciple of wisdom, this book is of special value to the young.

Scripture Outline.

Proverbs: (1) Introductory essay or appeal, i—ix; (2) First collection, x—xxii, 16; (3) Short collection of "words of the wise," xxii, 17—xxiv, 22; (4) Appendix, xxiv, 23–34; (5) Second collection, xxv–xxix; (6) The words of Agur, xxx; (7) The words of King Lemuel, xxxi, 1–9; (8) Praise of the virtuous woman, xxxi 10–31.

Song of Solomon: (1) The acts or parts in which King Solomon is seeking to win the maiden, i—v, 1; (2) The acts or parts in which the maiden is joined with her true lover, v, 2—viii, 14.[13]

STUDY XVIII.—Third Day. Memory Verse, Prov. iv, 23.

Read Prov. iv, 10-27. Among the most valuable are the precepts telling how to avoid temptation, as verses 15, and 25. Verse 23 is a noble ideal for character-building, the word "heart" corresponding to this modern term.

Suggestions for Map Work.

Locate the town of Shunem, in the eastern part of the Plain of Esdraelon, and study the Scripture allusions. See Map 9 in text-book; Smith, 397-403, and Plate VI; Josh. xix, 18; 1 Sam. xxviii, 4; 1 Kings i, 3; 2 Kings iv, 8.

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[13] Hast. Bib. Dict., I[7], 596.

STUDY XVIII.—Fourth Day. Memory Verses, Prov. viii, 35, 36.

Read Prov. viii, 12-36. This is one of the choice chapters of the Bible. It would be well to memorize verses 22-36.

General References.

Blaikie, 263, 264; Beardslee, 154–158, 168–173; Burney, 8, 72, 83; Davison (Wis. Lit.), 106–210, 272–311; Kent, entire.

STUDY XVIII.—Fifth Day. Memory Verses, Prov. xxiii, 31, 32.

Read Prov. xxiii, 29-35. The passage forms one of the most vivid and effective temperance lessons to be found in all literature.

Topics for Personal Investigation and for Assignment in Class-work.

1. Obedience to God brings wisdom. 1 Kings iii, 28; Job xxxiii, 28; Psa. cxi, 10; Prov. ii, 6, 7; iii, 5, 6; ix, 10; Eccles. ii, 26; Dan. i, 17; Luke ii, 52.

2. The main points about Hebrew wisdom. Beardslee, 154, 155; Davidson (Wis. Lit.), 3–19; Kent, 26–31.

3. Types of wisdom literature, as proverb, parable, dramatic poem, and other forms. Kent, 32–46; Bib. Dict.

4. Arrange some of the sayings of Proverbs about the right and wrong use of speech. Prov. xi, 13; xii, 19; xiv, 25; xv, 1, 2, 23; xvi, 1, 28; xx, 3; xxv, 11; xxviii, 23; xxxi, 26; (Select others and classify). Kent, 94, 98, 110, 127–130, 134, 147.

5. The proverbs on friendship. (Make a full collection and arrange). Kent, 100, 133.

6. Some social teachings of the Book of Proverbs. Blaikie, 263, 264; Kent, 100–136.

STUDY XVIII.—Sixth Day. Memory Verse, Prov. xxv, 11.

Read Prov. xxv, 1-11. Note how Christ in his parable about the chief seats at wedding feasts (Luke xiv, 7-11), probably uses the illustrative suggestion of verse 7. Find other points showing his knowledge of the Book of Proverbs.[14]

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[14] Kent, 176–201.

Questions for Written Answers.

1. Can you mention some of the forms in which the teaching related to proverbs is found in the Old Testament? See Narrative.

2. In the reign of what king of Judah was a collection of Proverbs made?

3. What two words give the great moral contrast of Proverbs?

4. What shows that the Proverbs are religious in their standard as well as moral?

5. Can you name five vices that are condemned?

6. What are some of the chief virtues that are commended?

7. To what town in northern Israel did the maiden in the Song of Solomon probably belong? See Narrative.

8. What is the theme of the Song?

STUDY XVIII.—Seventh Day. Memory Verse, Prov. xxxi, 29.

Read Prov. xxxi, 10-31. A part of the great debt which woman owes to Hebrew thought for her present freedom and honor is created by these lines.

Personal Thought.

"I love them that love me; and those that seek me diligently shall find me." (Prov. viii, 17.)

"Early" is now in the margin, and stood in this verse where "diligently" now stands. But it does not matter. Whoever is going to seek true wisdom diligently must seek it early. The years from twelve to eighteen cover most of the conversions.

Have I sought — early — diligently — and have I so sought as to find a genuine Christian experience?

PART VI.—NINETEENTH WEEK.

JOB AND ECCLESIASTES.

STUDY XIX.—First Day. Memory Verse, Job i, 21.

Read Job i.

Narrative.

Two of the wisdom-books of the Old Testament, most profound and involved in their teachings and most difficult to explain, are considered in the present lesson. The first of these is Job, which is one of the great books of the Bible. It is a book to stir to their depths men of genius and thought, like Carlyle, Froude, and Goethe, and inspire them to produce some of their best writings. Carlyle called it "all men's book;" and while the people of the present day do not get as much out of it as did those of former times, it will repay all the effort made to gain a knowledge of it. If the definition of it which is preferred by Professor Davison is put into simple phrase, it may read, "a poem aimed to teach truth, in dialogue form, and worked out in a dramatic way." **"All Men's Book."**

The Book of Job is then a Hebrew poem. A prose introduction called the prologue, gives the important facts, and explains why the afflictions come to Job, and there is a prose conclusion or epilogue. Most of the poem is in the form of a dialogue, with long speeches by the three friends, Eliphaz, Bildad, and Zophar, and Job's replies. But first Job utters a bitter cry in chapter iii, and in the third round of speeches, when Zophar does not respond, it is a sign that the friends are beaten; and Job follows with a long speech or monologue, covering chapters xxvi—xxxi. Then Elihu, a **Structure.**

young onlooker, intervenes in an argument, extending through six chapters. Finally, God is represented as speaking, through five chapters; and Job declares his unworthiness and submission.[1] The epilogue shows his acceptance, and restoration to double his former property, with long life added.

Supreme Message. The supreme truth of it all is, that a good man, like Job, can patiently endure the greatest losses and trials and maintain his disinterested fidelity to God; and that the ancient view, that affliction is a proof of transgression, is wrong. It does not fully solve the problem of suffering, because the writer had not a sufficient disclosure of the future life to make use of it; but it does practically solve the problem to the good man who *sees God*, and can then trustfully submit all to him.

The Man and the Writing. It is generally held that Job was a historic person, living probably long before the book was written, as he is mentioned by Ezekiel,[2] along with Noah and Daniel, and that the simple story of his afflictions had come down by tradition. This was developed by an unknown writer, either during the exile, or not long before or after that time.[3]

Location of Uz. Uz, the country in which Job lived (Job i, 1), is located east of the Jordan Valley, either in some region of the south bordering on the Desert, or to the north toward Mt. Hermon.[4]

Gist of Ecclesiastes. Ecclesiastes is the name in the Septuagint, or Greek version, for the Hebrew *Koheleth*. The English term, "The Preacher," or, as some would put it, "The Ideal Teacher," may be as good a rendering of it as can be

[1] "Job's repentance is not to be referred to some definite error or event in which he has been proved wrong, it is due to that feeling of earthly impurity which can not but rise when the heart is laid bare before infinite Holiness." Genung, *The Epic of the Inner Life*, 348.

[2] Ezek. xiv, 14; Driver, *Introduction*, 411.

[3] Davison, (Wis. Lit.), 47, 48, and in Hast. Bib. Dict., II, 669-671; Beardslee, 160, 161; Davidson (Job), lxvii. Genung *The Epic of the Inner Life*, 102-114, on the basis of Job. xii, xiii, 1, and xv, 17-19, would place its composition in the time of Hezekiah

[4] Davidson (Job), 1; Hast. Bib. Dict., art. "Uz." See Map 14.

made. The book for which it stands plainly shows that it was written by one who had passed through varied experiences. Yet he seems to have been saddened by his keen perception of the evil side of life and the world, and the difficulty of effecting any worthy or permanent good results. "The hearts of the sons of men are full of evil." "Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, and in the day of adversity consider; yea, God hath made the one side by side with the other." "What profit hath he that worketh in that wherein he laboreth?" "All things come alike to all."[5] But through and beyond this dark outlook the author holds to his faith, though it is nowhere a joyful and triumphant faith, and he says, "Surely I know that it shall be well with them that fear God." "Fear God, and keep his commandments; for this is the whole duty of man."[6]

Author and Date.

While the earlier view that it was written by Solomon is still held by a few, Beardslee says: "The structure of the book shows that the writer gathers his statements around Solomon as a representative man, thereby giving the force of a concrete example to his teachings, without intending to claim that the writer was himself Solomon," and he dates it between 400 and 250 B. C.[7]

"Where shall wisdom be found? and where is the place of understanding? . . . The depth saith, It is not in me: and the sea saith, It is not with me. It can not be gotten for gold, neither shall silver be weighed for the price thereof . . . The gold and the crystal can not equal it: and the exchange of it shall not be for jewels of fine gold . . . God under-

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5 Eccles. ix 3; vii, 13, 14; iii, 9; ix, 2.
6 Eccles viii, 12; xii, 13.
7 Beardslee, 184, 185.

standeth the way thereof, and he knoweth the place thereof . . . and unto man He said, Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding."

STUDY XIX.—Second Day. Memory Verse, Job ii, 10.

Read Job ii. Of Satan, Professor Genung says: "He lives simply to appease the restlessness of the moment. We find him a mocking, detracting, reckless, impudent being, observing and criticising all things, yet sympathizing with none, caring for no suffering, responding to no deep movements of heart."[8]

Scripture Outline.

Job: (1) Prologue i, ii; (2) Job's bitter cry, iii; (3) Dialogue with three friends, iv—xxv; (4) Job's monologue, xxvi—xxxi; (5) Intervention of Elihu, xxxii—xxxvii; (6) Appearance and address of Jehovah, xxxviii—xli; (7) Job's submission, xlii, 1-6; (8) Epilogue, xlii, 7-17.

Ecclesiastes: (1) Theme, searching for the highest good, i, 1-11; (2) Testing of life and the world, as knowledge, pleasure, etc., i, 12—viii, 15; (3) Testing of confidence in God, viii, 16—xii, 7; (4) Conclusion, fear God and keep his commandments, xii, 8-14.

STUDY XIX.—Third Day. Memory Verse, Job iv, 17.

Read Job iv. "Like a lonely pillar amidst the buildings of the Syrian city of Baalbek, or like one of the massive monoliths standing apart amidst the magnificent ruins of Luxor, is the Book of Job in relation to the other books of the Old Testament."[9]

Suggestions for Map Work.

Outline the entire region of Palestine east of the Jordan Valley, and make a study of its physical features and natural sections, noting any indications of the home of Job. See Maps 1, 14, L, in text-book; MacCoun, I, 41-46, Maps 10, 41-46; Hurlbut, 28, 30; Smith, 519-530, 548-553, Physical Sketch Map, p. 51.

[8] Genung, *The Epic of the Inner Life*, 33.
[9] Davison (Wis. Lit.), 20.

STUDY XIX.—Fourth Day. Memory Verse, Job xxviii, 28.

Read Job xxviii. This chapter brings out the daring accomplishments of men of that time in mining, and then compares the quest for metals and jewels with that for wisdom. Davison declares it to be "amongst the finest passages of all literature."

General References.

Blaikie, 86–88; Ottley, 206, 249–251; Beardslee, 158–168, 180–186; Burney, 8, 15, 19, 86, 104, 121–126, 129; Matheson, I, 349–369; Davison (Wis. Lit.), 20–105, 211–271.

STUDY XIX.—Fifth Day. Memory Verses, Job xxxviii, 31, 32.

Read Job xxxviii. On this and the following chapter Driver well says: "The first speech of Jehovah transcends all other descriptions of the wonders of the creation or the greatness of the Creator, which are to be found either in the Bible or elsewhere. The picturesque illustrations, the choice diction, the splendid imagery, the light and rapid movement of the verse, combine to produce a whole of incomparable brilliancy and force."[10]

Topics for Personal Investigation and for Assignment in Class-work.

1. God's answer to life's problem. Micah vi, 8; Isa. xxvi, 3, 4; Jer. xxxi, 14, 25; Ezek. xxxvi, 25–27; Isa. liii, 5; liv, 11–14; Psa. xvii, 15; Job xlii, 5; Eccles. xii, 13; Rom. viii, 28.

2. Spiritual lessons of the Book of Job. Beardslee, 161, 162; Burney, 124–126; Matheson, I, 349–369; Davidson, *Theology of the Old Testament*, 466–495; Bib. Ency., II, 964, 965.

3. The influence of the Book of Job in literature. Davison (Wis. Lit.), 55–77.

4. Outlook of the Book of Job on physical science. Job vi, 5, 16, 17; ix, 5–9; xiv, 18, 19; xxviii, 1–19; xxxvi, 27–33; xxxviii, 16–35; Blaikie, 88.

5. Old Testament reptiles and mammals, other than domestic animals.[11] Lev. xi, 5, 6, 26–30; Judg. xv, 3; 1 Sam. xvii, 34–36; Jer. xiii, 23; Job iv, 10, 11; xx, 16; xxvi, 13; xxx, 29; xxxix, 1–12; xl, 15—xli; Song of Sol. ii, 15, 17; Bib. Dict.

[10] Driver, *Introduction*, 427.

[11] On domestic animals in time of Judges, see Study IX, Fifth Day, Topic 6.

6. Short, imaginative biography of the author of Ecclesiastes, supposing he is not Solomon. As an example, see outline of that by Plumptre, in Davison (Wis. Lit.), 223-225.

STUDY XIX.—Sixth Day. Memory Verse, Eccles. ix, 18.

Read Eccles. ix, 10-18. As the writer of Ecclesiastes comes nearer the end of his book he seems to see greater value in earnest effort, yet note that he still feels that "time and chance happeneth to all" (vs. 11), and that "one sinner destroyeth much good" (vs. 18).

Questions for Written Answers.

1. To which division of the Old Testament, in the Hebrew Bible, do the wisdom and poetical books belong? See Narrative, Study XVII.
2. With what other two classes may "the Wise" in Israel be compared? See Narrative, Study XVIII.
3. Can you briefly describe the Book of Job?
4. What are the names of Job's three friends?
5. What other younger man at last took part in the discussion?
6. In what general way does God lead Job to a new submission and trust?
7. What is the concluding truth or lesson of the Book of Ecclesiastes?

STUDY XIX.—Seventh Day. Memory Verse, Eccles. xii, 1.

Read Eccles. xii.

Personal Thought.

"Remember also thy Creator in the days of thy youth." (Eccles. xii, 1.)

Have I made this remembrance of God not one of the head, but of the heart? And have I duly regarded in this remembrance my great debt to him, and what purposes he may have to fulfill in my life?

PART VII.

HEBREW PROPHETS AND TEACHERS.

TWENTIETH WEEK.

ELIJAH AND ELISHA.

STUDY XX.—First Day. Memory Verse, 1 Kings xvii, 16.

Read 1 Kings xvii.

Narrative.

Crowning Feature of the Course.

The last feature of Hebrew life now to be studied is, in many ways, the most important. Doubtless, it is chiefly through the channel of the prophets that the religious spirit and truths of the Hebrew people have flowed forth to all the world.

A Prophet's Mission.

As Kirkpatrick says, the prophet was not so much a foreteller as a forthteller, a speaker for God to men. He grasped the lessons of the past; he inspired and guided the present; he outlined the future. Everywhere he saw the will and working of God, and so he was a preacher of righteousness. Often he was so in touch with the events of his time, so near to the ruler in the authority with which he spoke, and so burdened for the welfare of all, that he became a statesman. Yet even then his influence was spiritual and religious, and his aim was to exalt Jehovah as supreme in the hearts of the people and the life of the nation.

Appearance and Refuges of Elijah.

Elijah and Elisha show the work of the earlier prophets, who are known more by their deeds and did not leave written prophecies. These two belong in the Northern Kingdom; and Elijah appears suddenly when the Ten

Tribes were being led away from God by Baal-worship, which Jezebel, the heathen wife of King Ahab, had introduced. The grand, stern prophet comes from the highlands of Gilead, east of the Jordan, and says to the king, "As Jehovah, the God of Israel, liveth, . . . there shall not be dew nor rain these years, but according to my word" (1 King xvii, 1). Then he goes quickly back, probably across the Jordan, and hides by the brook Cherith, where he is fed by ravens bringing food, and drinks from the brook. When the brook dries up, he is sent away to the northwest, and finds a lodging-place in the home of a widow of Zarephath. Here the meal and oil are replenished as fast as they are used, so that the prophet and the widow and her son are sustained during the remainder of the famine. 1 Kings xvii.

Before Ahab and on Carmel.

In the third year from the time that he first appeared before Ahab,[1] he comes again, having first announced, through Obadiah, a court official, that he could be found, for the king had sought him far and wide. At the meeting, Ahab accuses him of troubling Israel. Elijah retorts that it is the king who is the real troubler, by maintaining the Baal shrines; and he arranges that there shall be a test as to who is the true God, before a representative assembly of the people, on Mt. Carmel. The prophet's grandeur shines out in this memorable contest. The four hundred and fifty prophets of Baal utterly fail to gain a sign from their god, but at the simple prayer of Elijah, the fire from heaven consumes his sacrifice and even the altar, and licks up the water he has poured over all. Jehovah is again acknowleged by the people, in word, at least; and the prophets of Baal are slain. Then, at Elijah's word, after his earnest prayer, the longed-for rain comes. 1 Kings xviii.

Interview of Comfort and New Commission.

But Jezebel is furious, and the prophet flees to Mt. Horeb or Sinai. In his dejection, because his work seems to be a failure as far as fully reforming the nation, God

[1] MacIntyre, 22.

shows him by the "still small voice" (1 Kings xix, 12), following signs of violence, that the process of reform must be gradual and by less dramatic means. Elisha is to be anointed as his successor; Hazael, king over Syria; Jehu, king over Israel. The cause is not lost: an ideal remnant, even seven thousand, will remain true to God in Israel. The first part of the commission is at once performed, and Elisha leaves the plow to follow the great prophet. 1 Kings xix.

Closing Acts and Ascension.

Elijah's further prophetic acts were chiefly the rebuke of Ahab for the death of Naboth and seizing of his vineyard; announcement of judgments on the king and his house; and reproof of Ahaziah, son and successor of Ahab, and prediction of his death. Then came the final scenes of dividing the Jordan, when Elijah and Elisha passed over, and of the prophet's translation by the chariot and horses of fire. 1 Kings xxi, 17-29; 2 Kings i, ii, 1-12.

Elisha's more quiet Ministry.

Elisha presents a less stirring and heroic career, yet he nobly continued in his own way the great reform movement which Elijah had begun. His miraculous acts are related more fully to the quiet scenes of the homes of the people and the communities of the prophets: such as multiplying the oil of the widow, to pay her debt; bringing to life the little son of the Shunammite woman; changing the poisonous pottage of the sons of the prophets; and healing Naaman, the Syrian captain, of his leprosy. 2 Kings iv, v.

Services to the Nation.

In his larger services to the nation, he gave counsel to King Jehoram, the brother of Ahaziah, concerning the war with Mesha of Moab, yet more for the sake of Jehoshaphat, king of Judah, who was then in league with Israel; and he especially helped in the wars of the Northern Kingdom with Syria. The time then came when he completed the commission given to Elijah at Horeb, by the anointing of Hazael king over Syria, and Jehu king over Israel. The age was one of violence, and both of these new monarchs obtained their kingdoms by bringing

about the death of their respective kings. Jehu's work of slaughter was much wider, for it included Jezebel; the whole house of Ahab; Ahaziah, king of Judah, and forty-two of his brethren who were caught in the kingdom of Israel; and all the followers of Baal. Many years of Elisha pass by without record, and finally, in the reign of Joash, the grandson of Jehu, occur the interview with the young king and the death of the aged prophet. 2 Kings iii, vi—x, xiii.

Period of the two Prophets.

The prophetic service of Elijah and Elisha together cover the period from about 860 to 797 B. C., the departure of Elijah occurring about 852 B. C.

"Where there is no vision, the people perish." The preservation of the higher ideals is essential to the perpetuity of any nation, to the perpetuity of our own nation. The propagation and exaltation of these ideals is the distinctive work of the prophet. Prophecy has as important a function to-day as it ever had. "Would God that all the Lord's people were prophets!"

STUDY XX.—Second Day. Memory Verse, 1 Kings, xviii, 21.

Read 1 Kings xviii, 1-24. It will be seen that Jezebel is the real promoter of Baal-worship, and that Ahab, in view of his retention of Obadiah over his household, is open to influences on the side of Jehovah's cause. Yet, since he is merely political in his action, he is without convictions, and can be swayed in any direction by a stronger force.

Scripture Outline.

(1) Life of Elijah, 1 Kings xvii, 1—2 Kings ii, 12.
(2) Life of Elisha, 1 Kings xix, 16—2 Kings xiii, 21.

STUDY XX.—Third Day. Memory Verse, 1 Kings xviii, 44.

Read 1 Kings xviii, 25-46. "The figure of Elijah, standing as a great rock against the drift of heathenism, impressed itself upon the imagination of later generations, and became a restraining conscience."[2]

Suggestions for Map Work.

Make a map of Palestine and the Sinaitic Peninsula, and mark the main journeys of Elijah, locating Ramoth-gilead, the brook Cherith, Abel-meholah, Zarephath, Mt. Carmel, Jezreel, Samaria, Mt. Horeb, Bethel, and Jericho. See Maps 1, 2, 14, in text-book; MacCoun, II, Maps 73 and 90½.

STUDY XX.—Fourth Day. Memory Verse, 1 Kings xix, 18.

Read 1 Kings xix. Perhaps the best view of the "seven thousand" Israelites true to God, mentioned in the Memory Verse, is that it is a symbolical number for the faithful remnant of the nation that will be found in the future. The R. V. reads, "Yet will I leave me seven thousand," which seems to point to the future.

General References.

Blaikie, 276-291; Ottley, 166-178; Barnicott, 97-108; Beardslee, 65, 66; Burney, 16, 17, 29, 39-43, 86, 87, 112; Matheson, I, 304-348; W. B. 117-125; Brown, 83-116; MacIntyre, entire.

STUDY XX.—Fifth Day. Memory Verse, 2 Kings ii, 9.

Read 2 Kings ii. One main part of Elijah's work was to create a disciple like Elisha. It was something new in the Old Testament, and prepared Elisha rightly to lead the schools of the prophets.

Topics for Personal Investigation and for Assignment in Class-work.

1. God's varied instruments for revealing and performing his will. Gen. vii, 1; xii, 1; xxviii, 13; xli, 16; Ex. iii, 10; Judges iv, 4, 6; xvi, 1; 1 Kings xix, 11, 12, 15, 16; Isa. vi, 8; Am. iii, 7; vi, 15; Jonah i, 1, 2; Gal. i, 15, 16.

[2] MacIntyre, 32.

2. The strength and weakness in Elijah's character and method. Blaikie, 285; Matheson, I, 304–323.

3. A study of Baal-worship. Blaikie, 276–278; Ottley, 166; Bible Dict.

4. Mt. Carmel. Blaikie, 278; Calkin, 32; Smith, 337–341.

5. Elisha's points of likeness and difference as compared with Elijah. Burney, 86; MacIntyre, 67–69.

6. The schools of the prophets and their influence. Blaikie, 224, 283–285; Ottley, 124, 171, 172; Burney, 87; Paterson, 61, 62; Salmond, 76–80.

STUDY XX.—Sixth Day. Memory Verse, 2 Kings v, 13.

Read 2 Kings v. "One of the sweetest of Bible stories, whether for child or man, is that of the proud Syrian captain and the little Hebrew maiden."[4] Mr. Moody well says, "How often has the finger of childhood pointed grown-up persons in the right direction?"

Questions for Written Answers.

1. What is the real idea in the work of a prophet? See Narrative.

2. Did Elijah and Elisha leave written prophecies?

3. Against what great evil in Israel did Elijah strive?

4. Where were his places of sojourn during the famine?

5. What great lesson did he learn at Mt. Horeb?

6. What two men were called to kingly authority through Elisha?

7. Can you name three of the miracles of Elisha?

STUDY XX.—Seventh Day. Memory Verse, 2 Kings vi, 17.

Read 2 Kings vi, 8-17.

Personal Thought.

"And he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings vi, 17.)

Have your eyes been opened to see the Divine forces on the side of right, and does the vision make you strong?

[4] Greenhough, in W. B., 117, 118.

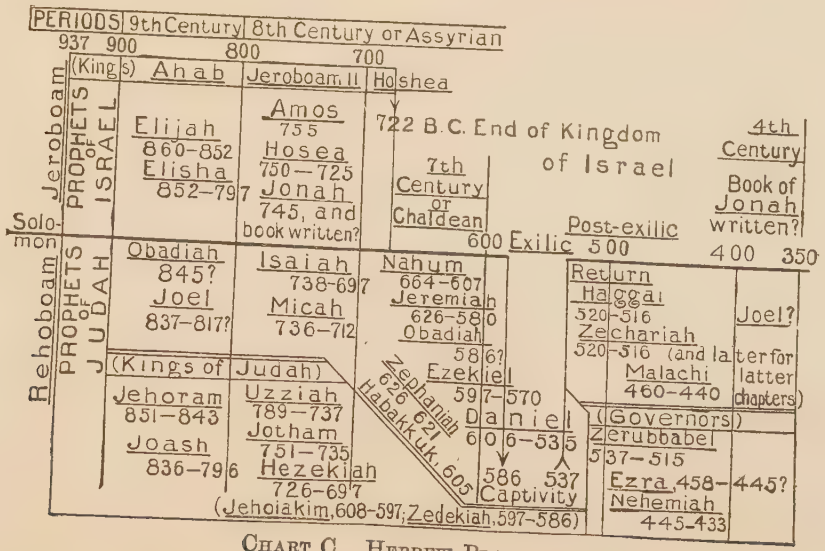

CHART C. HEBREW PROPHETS.

PART VII.—TWENTY-FIRST WEEK.

AMOS AND HOSEA.

STUDY XXI.—First Day. Memory Verse, Amos iii, 3.
Read Amos i, 1; iii, 1-8.

Narrative.

The Former and the Latter Prophets.

In the Hebrew Bible, the books of Joshua, Judges, Samuel, and Kings are called the Former Prophets, which shows that they are not merely history, but are meant to teach lessons of God's ways of dealing with his people. Then Isaiah, Jeremiah, Ezekiel, and all the Minor Prophets, counted as one book and known as the Book of the Twelve Prophets, make up the Latter Prophets. It is these wonderful writings, together with the books of Lamentations and Daniel from the third division of the Hebrew Bible, that now remain to be examined.

A Great Religious Era.

The present lesson takes up two writers, Amos and Hosea, almost always studied together, because they both prophesied in the Northern Kingdom, and at nearly the same time. These two prophets, perhaps the first of the literary prophets, or those who reduced their utterances to writing, may be said to have begun a new era in the religious life of the world. The start is here made of that great stream of spiritual thought and feeling about God and man's relation to him that has come straight down to the present time. Elijah and Elisha are men really far removed from the spirit of the twentieth century; but Amos and Hosea might be preachers in London or New York to-day and not be out of place. Hear Amos, as he speaks for Jehovah: "I will take no delight

in your solemn assemblies . . . woe unto them that are at ease in Zion . . . that lie upon beds of ivory, and stretch themselves upon their couches, that sing idle songs to the sound of the viol, that invent for themselves instruments of music . . . that eat lambs out of the flock and calves out of the stall, that drink wine in bowls . . . ye trample upon the poor. . . . Hate the evil, and love the good, and establish justice. . . . Let justice roll down as waters, and righteousness as a mighty stream" (Amos v, vi). Hosea also says, "There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery. . . . Turn to thy God: keep kindness and justice. . . . I drew them with bands of love. . . . I will love them freely."[1] These men belong to the modern world, because their ideas are modern. The great key-word for Amos is righteousness, and for Hosea, love, or lovingkindness; and they meant by these just what a Christian thinker and reformer would mean to-day. The sins of their time, the problems that pressed upon their hearts, were like those of which the pulpit and the platform are moved to speak now.

God's Nurture of Leaders.

If the early years are traced of many of the best spiritual leaders of America, Great Britain, or Europe, it will be found that they come from quiet country places, or often from rough pioneer conditions, or they have passed through some deep heart-testings, that have brought out the finest gold of character. So it may be with a Pastor Charles Wagner, a Campbell Morgan, a Jacob Riis; and so it was with Amos and Hosea.

The Brave Herdsman-Prophet of Tekoa.

Amos was a man of Tekoa, a town of Judah, about six miles south of Bethlehem. He was a herdsman, and gatherer or "dresser" of the fruit of the sycomore-tree (Amos vii, 15). This is described as "a harsh fig, only eaten by very poor people, which needed to be pinched to ripen." His flock of sheep also were of a curious

[1] Hosea iv, 2; xii, 6; xi, 4; xiv, 4.

breed, as the name indicates: ugly, short in the face, but yielding excellent wool.[2] From these meager surroundings in the bleak, rocky hill-country of Judah, Amos, under the call of God, went to Bethel, the religious capital of the Northern Kingdom. It would be an unusual thing to see a humble shepherd from the edge of the wilderness of Judah, standing in the proud religious center of the rival kingdom of Israel, and proclaiming such a stern, searching message as that of Amos. The high-priest, Amaziah, having charge of the calf-worship at Bethel, even sends an accusing report to King Jeroboam II about the utterances of Amos, and urges the prophet to go back to his own territory and prophesy there, but not to prophesy any more at Bethel, because it is "the king's sanctuary" and "a royal house" (Amos vii, 10-12). How brave then was this soul that could stand firmly upon the word of Jehovah, "Go, prophesy unto my people Israel," and faithfully carry out his mission! This apparently he did, and probably afterward returned to Tekoa, where he wrote out his prophecy as the book which is now in the Bible. The date of his spoken prophecy is about 755 B. C.

Hosea amid Evils in Israel.

Hosea's prophetic work in Israel comes a little later than that of Amos, and probably covers the years from about 750 to 735, B. C.[3] He began his public service in the last years of Jeroboam II, and his later work extends on into the reign of Menahem, or, it may be, into that of Pekah. Thus he witnessed, first, the evils that came with the prosperity, riches, and luxury that abounded in the time of Jeroboam; and, then, the the restless disorder and dissipation that seized the people, when, after Jeroboam's long and generally quiet reign of forty-one years, two kings, Zachariah and Shallum, were assassinated within seven months, and

2 *Men of the Old Testament.* (Solomon to Jonah, 1904), 267.

3 On dates and other points, see Ottley (H. P.), 24, 25; Beardslee 95; Kirkpatrick, 92, 93; Smith, *The Book of the Twelve Prophets*, I, 66' 150, 218; N. C. B., (Minor Prophets), I, 10.

Menahem, gaining the throne by slaughter, held it by becoming the vassal of Assyria.

His Home Tragedy.

But far more than these outward revolutions, the tragedy in his own home unfolds the character of Hosea, for it is thought that his wife, the mother of his three children, became unfaithful, and then went on in her wretched course till she became a slave, and that the prophet, in unparalleled love and tenderness, bought her and took her back. Through his own experience, he sees religious truth in a new light; and he shows that God loves his people with the warmth and devotion of a husband. But the feasting, drunkenness, and gross immorality that went on in Israel at that time under the name of the worship of Jehovah, he points out is no better than Baal-worship, for, like that, it is simply pleasure-worship. Israel, in following it, has become an unfaithful wife, but God in his love would win her back. Thus Hosea pictures the love of God with a tenderness and compassion not found in any other Old Testament writer.

Baxter, nearer to our times than were Amos and Hosea, gives voice to their high purpose in familiar but flaming words:

> **"I preached, as never sure to preach again,**
> **And as a dying man to dying men."**

STUDY XXI.—Second Day. Memory Verse, Amos v, 24.

Read Amos v, 21-27. Says Dr. George Adam Smith, "The Book of Amos opens one of the greatest stages in the religious development of mankind." Not ritual, but right conduct is what God now asks through the prophet.

Scripture Outline.

Amos: (1) The great accusation, i, ii; (2) Israel's sin and punishment, iii—vi; (3) Five visions of judgments, with interludes, vii—ix.

Hosea: (1) The prophet's domestic experiences reflecting the relations between God and Israel, i—iii; (2) Prophetic teachings after King Jeroboam's death, iv—xiv.

STUDY XXI.—Third Day. Memory Verse, Amos vi, 1 (first clause).

Read Amos vi, 1-7. The searching words of the prophet in the Memory clause, "Woe to them that are at ease in Zion," and then his many points showing how the people gave themselves up to self-indulgence, should lead now to very close inspection of one's life by every Christian.

Suggestions for Map Work.

Make a map of Central Palestine, and locate Tekoa, Jerusalem, and Bethel; and mark the course of Amos from Tekoa to Bethel and return. See Map 14 in textbook; Blaikie, Map 8; MacCoun, II, 54, 55, and Map 96.

STUDY XXI.—Fourth Day. Memory Verse, Amos vii, 15.

Read Amos vii, 10-17. The prophet here, with noble frankness and dignity, states to Amaziah the simple life from which he comes (vs. 14, 15),—an earlier scene of man or prophet before priestly accuser, like Christ before Annas (John xx, 19-23), or Luther before a later tribunal.

General References.

Blaikie, 295, 296; Ottley, 183–190; Barnicott, 129–131; Beardslee, 95–99, 103–107; Burney, 6, 25, 28, 46, 49, 70–100; Ottley (H. P.), 17–30; Kirkpatrick, 81–142.

STUDY XXI.—Fifth Day. Memory Verse, Hosea ii, 19.

Read Hosea ii, 16-20. Hosea was doubtless a native of the Northern Kingdom, where he prophesied, and he therefore ever speaks of his people with deep sympathy. He here represents God as saying that Israel will no more call Him "Baali," which means "My Master," but "Ishi," "My Husband" (vs. 16). Then, in verse 19,

after the words "righteousness" and "justice," which are the key-notes of Amos, he uses "lovingkindness" and "mercies," which are the key-notes of his own prophetic work.

Topics for Personal Investigation and for Assignment in Class-work.

1. God uniting judgment and mercy, or righteousness and lovingkindness. Gen. xviii. 24–26; Ex. xv, 11–13; xxxiv, 6, 7; Psa. lxxxv, 10; lxxxix, 14; cxix, 75–77; Jer. ix, 24; Hosea, ii, 19; Amos v, 15.

2. Amos, a simple, rugged prophet, like John the Baptist. Beardslee, 104–107; Burney, 87, 89; Ottley (H. P.), 20, 21; Adams, 27–29; N. C. B. (Minor Prophets), I, 119, 120.

3. A study of shepherd life, especially in the wilderness of Judea. Kirkpatrick, 90, 92; Smith, 311, 315, and his *Book of the Twelve Prophets*, 73–88.

4. Houses of the wealthy in ancient Israel, and their furnishings. Blaikie, 327; Bib. Dict.

5. A brief imaginative and dramatic sketch of the life-story of Hosea. Adams, 34–39; Kirkpatrick, 119–128.

6. Growth in the portrayal of Divine love in the Bible. Blaikie, 295, 296; Burney, 72–74.

STUDY XXI.—Sixth Day. Memory Verse, Hosea x, 12.

Read Hosea xi, 8-11. The Memory Verse contains the secret of every true revival. The first verse to be read presents one of Hosea's most touching illustrations. "Nothing can be more plaintive or affecting than this passage, where God is represented as not knowing how he shall be able to execute on Ephraim the fierceness of his wrath."[3]

Questions for Written Answers.

1. What Old Testament books in the Hebrew Bible are counted as the Former Prophets? See Narrative.
2. Which are known as the Latter Prophets?
3. Why are Amos and Hosea usually placed together?
4. Of which Kingdom was Amos a native?
5. Where did he deliver his prophecy?
6. What is his key-word?
7. What is the key-word of Hosea?

[3] Blaikie, 296.

STUDY XXI.—Seventh Day. Memory Verse, Hosea xiv, 8.

Read Hosea xiv, 4-9. On the words, "He shall . . . cast forth his roots like Lebanon" (vs. 5), Dr. Horton says (N. C. B.): "To be like this deep-rooted, steadfast, far-seen, and much-loved mountain were better than to be like the fairest of its flowers and the stateliest of its trees."

Personal Thought.

"Seek good, . . . and so Jehovah will be with you." (Amos v, 14.)

"I desire goodness, and not sacrifice." (Hosea vi, 6.)

What is the spirit of my Christian life? Am I satisfied with Church membership, attendance at public services, and other external duties? Or is my heart genuinely enlisted in being good?

PART VII.—TWENTY-SECOND WEEK.

MICAH AND ISAIAH.

STUDY XXII.—First Day. Memory Verse, Micah iv, 3.

Read Micah iv, 1-5.

Narrative.

Kindred Prophets in Judah.

As the two prophets, Amos and Hosea, in the Northern Kingdom, have been shown in the last lesson to belong together, so two prophets in the Southern Kingdom, Micah and Isaiah, are found to be even more closely united in date and in the spirit of their work.

A Seer from the Shephelah.

Of these two, Micah is to be thought of as the younger man, and far more humble in his birth and place of residence. He is called "The Morashtite," and was thus a plain countryman, a native of the little village of Moresheth-gath in the Shephelah, or low hills, about twenty miles southwest of Jerusalem. His prophecy is placed "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah," and as being concerned with "Samaria and Jerusalem," which would mean that it had in view both Israel and Judah, but probably related chiefly to the latter kingdom. Micah i, 1, 14.

Fateful Hours for Samaria and Jerusalem.

Micah's prophecy against Samaria, which is suggested in the first chapter, was probably given about the time of the fall of the Northern Kingdom in 722 B. C.[1] When Samaria's fate showed how truly his words had been Divinely directed, it may have lent all the more force to his utterances concerning Judah. Kirkpatrick says: "We may imagine him appearing in the temple courts, upon some public occasion of fast or festival, when the people from every part of Judah were assembled at

[1] Smith, *The Book of the Twelve Prophets*, I, 362; N. C. B. (Minor Prophets), I, 221.

Jerusalem, and there, in the presence of king, priests, and people, delivering his message. We can picture the amazement, succeeded by fury, with which venal judges and corrupt priests and hireling prophets listened to the words of one whom, no doubt, they branded as a fanatic enthusiast."[2]

Micah Inspiring Reform.

But Jeremiah's record (Jer. xxvi, 17-19) shows that Micah, the humble villager, by his bold and faithful words inspired King Hezekiah's great reform.[3] Very searching are his prophecies against the oppression and ruin of the poor peasantry by the rich landowners, who add farm to farm, and house to house; and he declares that God will overwhelm in darkness the false prophets or preachers who side with these heartless devourers of the people. He shows that, through exactions, the leaders are even building up Zion "with blood" and Jerusalem "with iniquity," and that Zion, therefore, for their sake, "shall be plowed as a field, and Jerusalem shall become heaps." Micah ii, iii.

Outlooks of Redemption and Peace.

But beyond these and other Divine judgments, Micah sees and declares grand steps of future redemption. "The mountain of Jehovah's house shall be established on the top of the mountains;" that is, in the most exalted way in the Jewish capital, and then many nations shall come, seeking for spiritual life and light, "for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;" and having accepted God's gracious decision and come into concord, "they shall beat their swords into plowshares, and their spears into pruning-hooks" (Micah iv, 1-4). Other assurances of Divine regard and care fill the last chapters.

Bethlehem's Coming Glory.

Still more distinctly and wonderfully does Micah prophesy of a coming Redeemer. "But thou Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of these shall one come forth unto me that is

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[2] Kirkpatrick, 209. See, also, N. C. B. (Minor Prophets), I, 225.
[3] Ottley, 197; Hast. Bib. Dict., art. "Hezekiah."

to be ruler in Israel. . . . Now shall he be great unto the ends of the earth. And this man shall be our peace" (v, 2, 5). Micah iv—vii.

Isaiah, Prince among Prophets.

Micah's ministry touches the reigns of the three kings named at the beginning of this Study, and covers probably about thirty-five years. The career of Isaiah, the greatest of the Old Testament prophets, began in the reign of Uzziah; but as the chronology seems to require a co-regency, the public work of Isaiah may not have opened much earlier than that of Micah, though it may have run later. If the dates for Micah's work are, perhaps, about 736 to 700 B. C., those of Isaiah's may be about 738 to 698 B. C.[4] Also, in contrast with Micah, Isaiah is a man of high birth and station, a native of Jerusalem, a statesman in touch with kings and nobles, an orator, poet, and theologian.[5]

Social Ideals Fearlessly Enforced.

But in their prophetic ideals the two men are kindred spirits. Isaiah, equally with Micah, has a noble zeal for social reform; and he is not afraid of any person or class that stands in the way of it, whether king or priests or nobles or elders or landholders or proud, drunken rioters or great ladies of Jerusalem, with the amazing array of their items of dress and luxury. Isa. i—v.

The Saving Remnant and "Immanuel."

He has splendid visions of the majesty and holiness of God; of the saving remnant that is to be sifted out and developed into the true Israel of the future; of the representative of Jehovah's redeeming power and salvation, coming as a child, "Immanuel," . . . "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. vi—xii.

Statesman Leadership.

Then as a watchman and statesman, viewing the movements of the peoples and nations, and standing heroically for the deliverance of Jerusalem through the

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[4] Isa. 1, 1; Ottley (H. P.), 30, 38; Kirkpatrick, 533; Driver (Isa.), 13-17, 66-83, 106; Smith, *The Book of the Twelve Prophets*, I, 362-367; and *The Book of Isaiah*, I, x—xii, 453, 454.

[5] Driver (Isa.), 1-4, 107-116; Kirkpatrick, 144-147.

great seasons of peril from Assyria, the prophet rises to unexampled heights of leadership, both for his country and mankind. Isa. xiii—xxiii, xxviii—xxxix.

Later Chapters.

Many scholars, who are careful and reverent in their relation to the Bible, regard it as probable that chapters xl—lxvi of the Book of Isaiah were written by a remarkably sensitive and spiritual prophet, toward the close of the exile, and that in some way this work, among the most precious and inspired portions of the entire Scriptures, came to be joined with the prophecies of Isaiah. In their view, the circumstance that the name of the author has been lost in no way lessens the inspiration and authority of this great prophecy. Isa. xl—lxvi.

"Speaking the truth in love." This is the true model for him who speaks in behalf of God,—to the end of time.

STUDY XXII.—Second Day. Memory Verse, Micah vi, 8.

Read Micah v, 2-5; vi, 6-8. On the Memory Verse, Kirkpatrick observes: "In this simple but comprehensive summary of man's duty to his neighbor and to God, Micah takes up and combines the teaching of his predecessors and his great contemporary. Amos had insisted upon the paramount necessity of civil justice: Hosea had complained that it was not sacrifice, but lovingkindness that God desired: one of the prominent doctrines of Isaiah was the majesty of Jehovah, to which reverent humility on man's part is the fitting correlative."[6]

Scripture Outline.

Micah: (1) Prophetic threatenings, i—iii; (2) Future restoration, iv, v; (3) God's true standards, vi, vii.

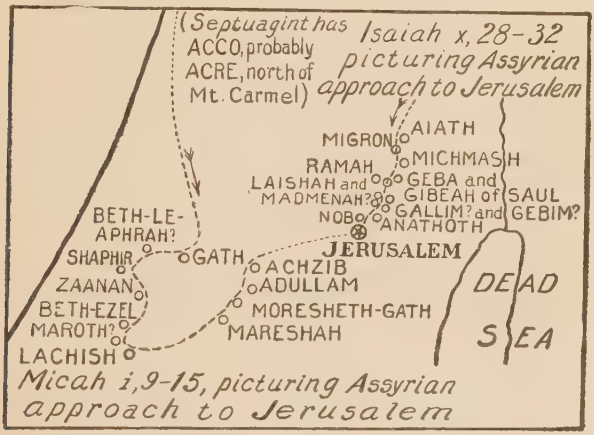
Isaiah: (1) Sins of the chosen people, and Divine steps for salvation, i—xii; (2) Oracles on foreign nations, xiii—xxiii;

[6] Kirkpatrick, 226, 227.

(3) Tribulation and redemption, xxiv—xxvii; (4) Warnings and deliverance, xxviii—xxxix; (5) Comfort and restoration, xl—lxvi.

STUDY XXII.—Third Day. Memory Verse, Isa. v, 4.

Read Isa. v, 1-12. After the touching parable of the vineyard, the prophet shows two chief forms of Israel's failure—the land-sin and the drink-sin. In every age, they are the dangers in times of prosperity.



Map 17. Assyrian Peril of Jerusalem.

Suggestions for Map Work.

Make a map of the Holy Land, and show the towns which mark the stages of Assyrian approach toward Jerusalem, as thought of (1) by Micah i, 9-15; (2) by Isa. x, 24-34.[7] See Map 17 in text-book; MacCoun, II, 54-59. and Maps 97-100.

STUDY XXII.—Fourth Day. Memory Verse, Isa. ix, 6.

Read Isa. ix, 1-12. The Syro-Ephraimite league against Judah and King Ahaz's faithless attitude about it kindle gradually, through chapters vii—ix, Isaiah's idea of the Messiah, unfolding from a "child" to the "Mighty God" (Isa. vii, 14-16; ix, 6).

[7] See a fine study of these lists in Smith, *The Book of the Twelve Prophets*, I, 375-385.

General References.

Blaikie, 316, 317; Ottley, 183–186, 193-206; Barnicott, 131, 132; Beardslee, 70–82, 114–117; Burney, 7–26, 70–90, 100–105, 121; Matheson, II, 265–287; Price, 165–234; Ottley (H. P.), 30–43; Kirkpatrick, 143–235, 351–410; Driver (Isa.), entire.

STUDY XXII.—Fifth Day. Memory Verses, Isa. xxxvii, 22, 23.

Read Isa. xxxvii, 21-29. This is one of the sublime scenes of faith in the history of the world. Well does Ottley say, "It is unquestionable that, if the existence of the kingdom of Judah was prolonged for yet another century and a half, this result was mainly due to the energy and foresight of Isaiah."[8] What a tribute to the influence of one man, standing firmly with God!

Topics for Personal Investigation and for Assignment in Class-work.

1. God's redeeming sacrifice and constant love. Deut. xv, 15; 2 Sam. vii, 23; Job xix, 25, 26; Psa. xxxiv, 22; Hosea xi, 1, 4; Micah vi, 4; Isa. xliii, 1; xlix, 15, 16; liii, 5; John iii, 16; Rom. viii, 38, 39.

2. A study of land tenure among the Hebrews as bearing on social problems to-day. McCurdy, *History, Prophecy, and the Monuments*, I, 55; Hast. Bib. Dict., IV, 325, 326; Bib. Ency., II, 1049.

3. The drink evil. Has progress been made against it since the times of Micah and Isaiah? Isa. v, 11, 12, 22, 23; Blaikie, 327.

4. Sketch an imaginary scene of Isaiah hearing Micah prophesy in Jerusalem, and the two men conferring together. Kirkpatrick, 207–210; Adams, 41.

5. A brief analysis of the varied genius of Isaiah. Blaikie, 316, 317; Ottley, 193, 194; Beardslee, 71; Matheson, II, 268–277; Driver (Isa.) 107–116.

6. Articles of woman's dress, adornment, and luxury in the time of Isaiah. Isa. iii, 16–23; Blaikie, 327, 328; Kirkpatrick, 156.

7. The Messiah and Servant of Jehovah in the prophecies of Micah and Isaiah. Blaikie, 316, 317; Beardslee, 76, 117; Burney, 101–105, 112–115; Matheson, II, 277-285.

[8] Ottley, 194.

STUDY XXII.—Sixth Day. Memory Verse, Isa. xl, 1.

Read Isa. xl. It would be well to commit to memory verses 1-17, 27-31, of this wonderful chapter.

Questions for Written Answers.

1. Why are Micah and Isaiah placed together? See Narrative.
2. Can you briefly describe the man, Micah, and his work?
3. What was his effect on Hezekiah?
4. What is his special prediction relating to Christ?
5. About what are the dates for the work of Micah and Isaiah?
6. In what directions does Isaiah show his genius?
7. What great spiritual ideas are brought out in Isaiah xl—lxvi.

STUDY XXII.—Seventh Day. Memory Verse, Isa. liii, 5.

Read Isa. liii. This is, perhaps, the most sacred chapter in the Old Testament, because of its lifelike picture of the atoning Christ.

Personal Thought.

"As one from whom men hide their face he was despised; and we esteemed him not." (Isa. liii, 3.)

Am I still despising the Christ and esteeming him not, or have I opened the way to him into my will and life?

PART VII.—TWENTY-THIRD WEEK.

JEREMIAH AND EZEKIEL.

STUDY XXIII.—First Day. Memory Verse, Jer. i, 10.

Read Jer. i.

Narrative.

Two Priest-Prophets.

According to a Jewish tradition given by Josephus, Isaiah was put to death in the opening of the reign of the wicked Manasseh, son of Hezekiah, by being sawn asunder. In any case, his ministry ended probably about 697 B. C. Seventy years then pass by before another great era of prophetic work begins; and when it dawns, the nation is in the midst of the reign of Josiah, and not far from the opening of the reform which he sought to accomplish. Again, two notable prophets can be linked together, for Ezekiel doubtless knew Jeremiah, and can almost be called his disciple.[1] Both were priest-prophets.

Jeremiah, the Prophet of Judah's Fall.

Jeremiah was the prophet of Judah's fall. His father's name was Hilkiah. But he is not considered to be the high-priest of that name who found the roll of the law in the temple in Josiah's time. The family lived at a village, Anathoth, two and one-half miles northeast of Jerusalem, and one of those assigned to the sons of Aaron. Jeremiah's call came to him in the thirteenth year of Josiah's reign (Jer. i, 2). It found him a young man of a peculiarly timid and sensitive nature, having the most profound and passionate love for his people, and yet placed in God's providence where he must be a prophet, announcing, during most of his long career, the certain doom of his nation, and the destruction of Jerusalem and the temple. Jer. i.

[1] Ottley (H. P.), 52, 53, 63; Kirkpatrick, 334; Harvey-Jellie, 15, 16.

Like another Paul, he gave up family joys, feeling that God said to him that he was not to take a wife; nor would he, as others, enter into social pleasures (xvi, 2; xv, 17), but consecrated himself to his one great work as a prophet to the nations. In his persecutions and tribulations, he also approaches the record of the apostle to the Gentiles, and like him he could say at the close, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. iv, 7). Comparison with Paul.

From about 626 to 608 B. C., Jeremiah's prophecies were in the reign of Josiah. It seems strange to find no record that he was connected with this king's reform movement. Perhaps he was too little known as yet to be consulted, or, on his part, the Divine Spirit made it clear that any such outward effort could not change the hearts of the people. So in his early discourses he faithfully points out the backslidings and evil ways of his countrymen, and warns them especially by a terrible danger from the north (i, 14; vi, 1, 22, 23). This may mean the Scythians, who had swept around Judah not long before, or the Chaldeans,[2] not recognized by him as yet by name, but who, after the battle of Carchemish in the north in 605 B. C., loomed large in his vision, and were named again and again. About 621 B. C., or five years after Jeremiah's call, Josiah's reform came, and probably about this time may be placed chapters xi and xii of Jeremiah, and it seems that the men of Anathoth had turned against the prophet so he had to forsake his native place (xi, 18-23). Jer. ii—vi, xi, xii. Under Josiah.

Josiah was slain at the battle of Megiddo, 608 B. C., and Jehoahaz was sent by Pharaoh Necho to Egypt, who then placed Jehoiakim on the throne. He it was who cut the prophetic roll of Jeremiah, consisting of about the first twenty chapters of the present book, into pieces, Under Jehoiakim.

[2] This is the term used by the prophets, as Isaiah, Jeremiah, Ezekiel, Habakkuk, for the New Babylonian or Chaldean Empire, the power of which was established chiefly by Nebuchadnezzar.

and burned them. Because of his utterances about Jerusalem and the temple, the prophet was assailed by the false prophets and priests, but the people and princes were won to his side (vii, xxvi). Yet, as he continued to present his message in more and more pointed form and symbol, the crisis was reached when he was seized, scourged with thirty-nine stripes, and put in the stocks all day and night. But now the westward advances of Babylon began to vindicate the prophet. Jer. vii, xxvi, viii—x, xiii—xxi, xxv, xxxv, xxxvi, xlv—li.

Toward and during the Siege.

Jehoiakim, the base king, probably perished in 597 B. C., according to the word of Jeremiah. In the same year, after reigning three months, Jehoiachin was deposed by Nebuchadnezzar and taken to Babylon, together with ten thousand (male) captives of Judah, among them Ezekiel. The weak and troubled reign of Zedekiah covered the last stage of Judah's history before the fall of the capital in 586 B. C. Jeremiah earnestly sought the good of his people, both in Palestine and Babylon, during these years. This period brought insult from the false prophet, Hananiah, but also his speedy death. Then came Jeremiah's final imprisonments in dungeon, slimy pit, and guards' court during the siege. Jer. xxii, 20—xxiv; xxvi—xxxiv; xxxvii—xxxix, 10; lii.

Jeremiah's Closing Days.

After the fall of Jerusalem, Jeremiah was set at liberty by Nebuchadnezzar, but a remnant of the Jews soon carried him down to Egypt. Even there he still bore faithful testimony for God among the exiles of his race, and tradition says that, like Stephen, whom he somewhat resembles in character, he was stoned to death, perhaps about 580 B. C.[3] Jer. xxxix, 11—xliv.

Book of Lamentations.

The Book of Lamentations is placed in the Hebrew Bible among the Writings, and only in the Septuagint inscription is it assigned to Jeremiah. While it is not certain that the five sad poems which form its chapters, and which are written in the elegiac or Kinah measure,

[3] Robson, 73.

are from the pen of Jeremiah, they can be associated with this period of the fall of Jerusalem and the exile. Lam. i—v.

Ezekiel, the Prophet of the Exile.

Ezekiel was the prophet of the Exile. From his prophecy it can be learned that he was a priest, the son of Buzi; that he dwelt among the captives at a village called Telabib, on the river or canal Chebar, near Nippur; and that in the ninth year of his exile, his wife, "the desire of his eyes," died.[4] Scarcely any other personal items are known of the prophet, but, from the date of his latest prophecy (xxix, 17), it is evident that his service continued until 570 B. C.[5]

Preacher and Pastor.

More fully than the older prophets, owing to the conditions of his life, Ezekiel was a preacher and pastor, and probably saw the beginnings of synagogue worship in his own home, at least for that Jewish community.[6] The inspiring ideals of his work are the glory, name, and holiness of God, and the responsibility of the individual soul.[7]

Style and Ideas, and Far-reaching Influence.

He largely uses visions, allegories, parables, and symbolic actions, and the echoes of his book are discernible in the apocalypse of John.[8] Among his most wonderful passages are; the symbols of the Divine glory, in chapter i; the allegory of the foundling child (xvi); sin personal to the sinner (xviii); description of Tyre's trade and merchandise (xxvii); the watchman (xxxiii); the new heart and the indwelling Spirit (xxxvi); the valley of dry bones (xxxvii); and the restored temple, land, and city (xl—xlviii). His outlook was on all Israel and the nations of that day, and his influence reaches through the ages.

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4 Ezek. i, 3; iii, 15; xxix, 16, 18; Rogers, II, 319.
5 Kirkpatrick, 336; Driver, *Introduction*, 289.
6 Ezek. viii, 1; xiv, 1; xx, 1.
7 Ezek. i, 28; xxxvi, 22, 23; xviii, 20.
8 Kirkpatrick, 331, 350; Terry, *Moses and the Prophets*, 102–108.

In view of the range of the truths they give, Jeremiah and Ezekiel may be called morning-stars of the gospel dispensation.

STUDY XXIII.—Second Day. Memory Verse, Jer. vi, 16 (first part).

Read Jer. vi, 11-26. The oppressive weight of sympathy on the heart of the prophet has led many to see in him the anticipation of the Christ-spirit. Matheson especially gives the key to the sorrow of Jeremiah, in the fact that "he puts himself in the place of God," and reflects God's heart-burden over sin.

Scripture Outline.

Jeremiah: (1) Earlier work, i—xx; (2) False leaders and rulers, and counsels from God, xxi—xxxiii, xxxv, xxxvi, xlv; (3) During and after the siege, xxxiv, xxxvii—xliv; (4) Foreign nations, xlvi—li; (5) Historical appendix, lii.

Lamentations: Each of the five chapters forms an elegiac poem.

Ezekiel: (1) Approaching fall of Jerusalem, i—xxiv; (2) Foreign nations, xxv—xxxii; (3) Israel's restoration, xxxiii—xlviii.

STUDY XXIII.—Third Day. Memory Verse, Jer. xxxvi, 28.

Read Jer. xxxvi, 14-32. This passage shows with what obstacles the prophets had to contend.

Suggestions for Map Work.

Make an outline map, and locate some of the main communities of the exiles, as at Telabib, near Nippur, southeast of Babylon; and at Migdol, Tahpanhes, Memphis, in Egypt (Jer. xliv, 1). See Maps 7, 8, 18 in textbook; Blaikie, Maps 2, 4; Ottley, Maps 2, 6.

STUDY XXIII.—Fourth Day. Memory Verse, Jer. xxxi, 33.

Read Jer. xxxi, 31-34. Commit this remarkable passage to memory. It shows that to Jeremiah is due the very phrase "New Covenant" or "New Testament"

Map 18. Eastern Biblical Field.

(v. 31). "He is closer to the Cross of Christ than any pre-Christian man I know."[9] "In this prophetic expectation of a great display of *grace*, a new epoch in the history of religion begins."[10]

General References.

Blaikie, 321–326, 334, 347; Ottley, 207–225; Barnicott, 120–123, 131; Beardslee, 82–94, 176–180; Burney, 6, 8, 17–31, 48, 49, 71–90, 106–126; Matheson, II. 288–330; Price, 88, 204, 211–213, 219, 239; Ottley (H. P.), 52-70; Kirkpatrick, 291–350; Robson, entire; Harvey-Jellie, entire; Cobern, 7-239.

STUDY XXIII.—Fifth Day. Memory Verse, Ezek. i, 20.

Read Ezek. i, 1-21. The four cherub figures, with their four wings and four faces and their accompanying wheels, are to be understood as a great symbol, expressing the wisdom, power, and free activity of God, as seen in the Divine throne or chariot.

9 Matheson, II, 305.
10 Ottley (H. P.), 61.

Topics for Personal Investigation and for Assignment in Class-work.

1. The work of the Holy Spirit in the Old Testament. Gen. i, 2; vi, 3; Ex. xxxi, 3; Num. xi, 26–29; Judg. vi, 34; 1 Sam. xvi, 13; Psa. l, 11; Isa. xi, 2; xliv, 3, 4; lxi, 1–3; Ezek. xxxvi, 25–27; Joel, ii, 28, 29; Zech. iv, 6.

2. Points in which Jeremiah's heart and experiences suggest likeness to Christ. Beardslee, 82, 83; Matheson, II, 288–306; Ottley (H. P.), 59.

3. Brief word picture of the crisis when King Jehoiakim burned Jeremiah's prophetic roll. Robson, 66–71; Kirkpatrick, 295, 296.

4. The Jews in Egypt till 4 B. C. Blaikie, 326, 387–389, 406; Ottley, 244–257.

5. Study of some of Ezekiel's symbols. Beardslee, 90; Harvey-Jellie, 28, 29; Kirkpatrick, 332, 333; Cobern, 10.

6. The influence of Ezekiel on later Jewish life. Ottley, 223, 224; Beardslee, 91, 92; Matheson, II, 320–328; Cobern, 14, 15.

7. Phœnician civilization illustrated by Ezek. xxvii; Cobern, 162–170.

STUDY XXIII.—Sixth Day. Memory Verse, Ezek. xxxvi, 7.

Read Ezek. xxxiii, 1-9. On verse 3, Mr. Moody has "Four trumpet calls:" (1) Beware, Ezek. xxxiii, 3; Num. x, 5; (2) Be glad, Num. x, 10; (3) Be useful, Rev. viii, 6; (4) Be ready, Ezek. vii, 14; 1 Cor. xv, 52.

Questions for Written Answers.

1. Why may Ezekiel be linked with Jeremiah for study? See Narrative.

2. Of what period of Judah was Jeremiah especially the prophet?

3. In what ways can he be compared with Paul?

4. Can you name some of the kings in whose reigns he prophesied?

5. Where was he taken after Jerusalem fell?

6. Of what period was Ezekiel the prophet?

7. What are some of the symbols or illustrations that he uses?

8. What New Testament book is suggested by the writings of Ezekiel?

STUDY XXIII.—Seventh Day. Memory Verses, Ezek. xxxvi 27.

Read Ezek. xviii, 1-4; xxxvi, 25-27; xxxvii, 1-10. Jeremiah had spoken of the "New Covenant." Ezekiel, in the passages set to be read, rises yet higher, and speaks of the individual, the new heart, the new power of the Holy Spirit able to recreate even a whole nation. Thus the prophets are ever advancing toward the full gospel.

Personal Thought.

"There shall be showers of blessing." (Ezek. xxxiv, 26.)

The words of the lonely prophet on the Chebar have blossomed into song.

If he, in the dim dawning, could see the abundant miracle of grace, why should not I, as a Christian, now be glad and confident in my Lord's ability to save the world?

PART VII.—TWENTY-FOURTH WEEK.

DANIEL.

STUDY XXIV.—First Day. Memory Verse, Dan. i, 8.

Read Dan. i.

Narrative.

Distinct Character of Book of Daniel.

While the Book of Daniel has served powerfully to mold Jewish and Christian thought, very much in the same way as has the writings of Isaiah, Jeremiah, and Ezekiel, and so may rightly be placed in Part VII, which considers Hebrew prophets and teachers, it is found in the Hebrew Bible, not among the Prophets, but among the Writings. This clearly shows that it was felt to be different from these other great prophetic books, and the questions and discussions which have arisen concerning it in recent years bear witness to the same fact. There is not space, nor is it necessary to attempt here to present the various views that are now held with relation to this book, as reference is made to the sources where they can be found.[1]

Light on its Difficulties.

So many of the difficulties connected with the historical setting of Daniel have been solved in comparatively recent years, or are admitted to be of possible solution, that the judgment of the reader and student may well hold in reserve the question of a change of view as to the character of the book, awaiting further results. Its inclusion in the Writings, rather than the Prophets, is not a serious item against it. Daniel himself is not distinctly of the prophetic order, as was Jeremiah or Ezekiel, but a statesman in the service of a foreign king.

[1] Beardslee, 190-201; Cobern, 243-327; Hast. Bib. Dict., art. "Daniel." Driver, *Introduction*, 497-510, may be found briefly summarized in Beardslee, 193-197.

The book is also largely historical and apocalyptic. These points would have weight with those who formed the canon of the Old Testament Scriptures.

Confirmatory Points.

No sufficient disproof has been brought against the summary statement in Dan. i, 1, 2, showing that, in 606 B. C., Nebuchadnezzar, either in person or through his general, may have asked from Jehoiakim the firstfruits of future deportations in the form of a few choice youths and some of the vessels of the temple.[2] This monarch has been shown, from inscriptions, almost to head the list of the world's great builders; so that Rogers says of him: "He may well have felt and spoken as the Hebrew sacred book represents, 'Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty'" (Dan. iv, 30).[3] Of the king's strange period of seven years when he lived with the beasts (Dan. iv, 32, 33), Driver remarks, "There are good reasons for supposing that Nebuchadnezzar's lycanthropy rests upon a basis of fact."[4] Again, Cobern says, "Belshazzar's existence was denied up to the very day when the Babylonian tablet was found, which proved him to be an historical character."[5] As bearing on the tragic ending of Belshazzar's life in the night when he gave his impious feast and saw the hand-writing on the wall (Dan. v, 1-30), it is almost startling to have the obscure passage in the official Babylonian record now decided by such experts as Pinches, Hagen, and Delitzsch to read: "On the eleventh of Marchesvan, at night [eight days after Cyrus entered Babylon, his general], Gubaru made an assault [against the citadel], and slew the king's son."[6] This was Belshazzar; and Pinches considers that during this period he

2 Price, 211, 212, thinks this may have been in 605 B. C., after the battle of Carchemish.

3 Rogers, II, 349.

4 Driver, *Introduction*, 511.

5 Cobern, 313.

6 Driver, *Introduction*, 499; Cobern, 316, 322; Price, 226, 242-245.

must have been regarded as king. Driver thinks it not impossible that his mother, the wife of Nabonidus, may have been a daughter of Nebuchadnezzar; and so Belshazzar, by Hebrew usage, might be called the son of Nebuchadnezzar. Finally, Boscawen says that Gubaru was a Manda, among whom were embraced the Medes; that he was appointed by Cyrus "præfect of præfects," and "seems to fulfill in every way the required conditions to be Darius the Mede" (Dan. v, 31—vi, 28). It, therefore, seems not improbable that every historical difficulty connected with the early part of Daniel will be cleared up.[7]

Noble Message, whenever Written.

Yet if the book shall be determined, after every factor is weighed, not to have been written in the time of the Exile but in the age of the Maccabees, most would hold that, in those troublous years when Antiochus Epiphanes was seeking to destroy the whole fabric of the true faith, some prophet-like soul grasped the accounts that had come down of God's deliverance of his children in Babylon and wrought them into this apocalyptic message. It breathed new life and hope into the hearts of the sorely persecuted heroes and saints of that age, and has cheered the martyrs down the centuries. It is full of the splendid truth that the servants of God and the kingdom of God are to triumph on every field. It is radiant with promise of the coming Son of man; of the glorious resurrection; of the starlike, immortal crown of all who toil and suffer to win the world to God. It speaks to these times, no less than to others, of the beauty and power of pure, self-controlled young manhood, the sublimity of great convictions, the safety of the path of duty, and the absolute molding by the Divine hand of the course of human history.

Meaning of Symbols.

Probably the best view as to the kingdoms which are meant by the parts of the image as given in the second chapter of Daniel, or by the beasts in the seventh chap-

[7] See Price, 245–247; Horner, *Daniel, Darius the Median, and Cyrus*, 74–113; Ball, *Light from the East*, 227.

ter, for the two lines of symbols run parallel, is either the familiar list of world-empires—Babylonian, Medo-Persian, Greek, Roman—or the list reaching only to the Maccabean age—Babylonian, Medo-Persian, Greek, Syrian.[8] In the latter case, the little horn[9] that finally rises out of the fourth kingdom and does such outrage to the sanctuary, the continual burnt-offering, and the holy people appears to be Antiochus Epiphanes.[10] But as ever in the supreme heights of Old Testament prophecy, upon the more distant horizon the conflict of Christ and his Church with the world may be seen.

Numbers and Time-Measures.

Almost countless attempts have been made to interpret and apply the numbers and time-measures of these latter chapters of Daniel to historical events relating to the exile and restoration, the times of the Maccabees, and the era of Christ, but not with complete success. They are, perhaps, a part of the apocalyptic mode of expression, and while some of them have been fitted by students to their right places, others may belong to the symbolism of the writer, and to use them literally simply misleads. As Driver says, "In any case, the 'stone cut out without hands' represents the kingdom of God, before which all earthly powers are ultimately to fall."[11]

The very names of good men are sometimes suggestive of certain qualities of character. At the mention of Daniel's name, we think of courage, of loyalty. To impersonate these virtues is to live for noble ends.

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8 Cobern, 339–341, 367–375.

9 Dan. vii, 8, 11, 20–26; viii, 9–14, 19–26; xi, 21–39.

10 Terry, *Biblical Apocalyptics*, 190–212; Cobern, 261–268; Deane, 140–144, 186–191.

11 Dan. ii, 34, 35, 44, 45; Driver, *Introduction*, 489.

STUDY XXIV.—Second Day. Memory Verse, Dan. ii, 20.

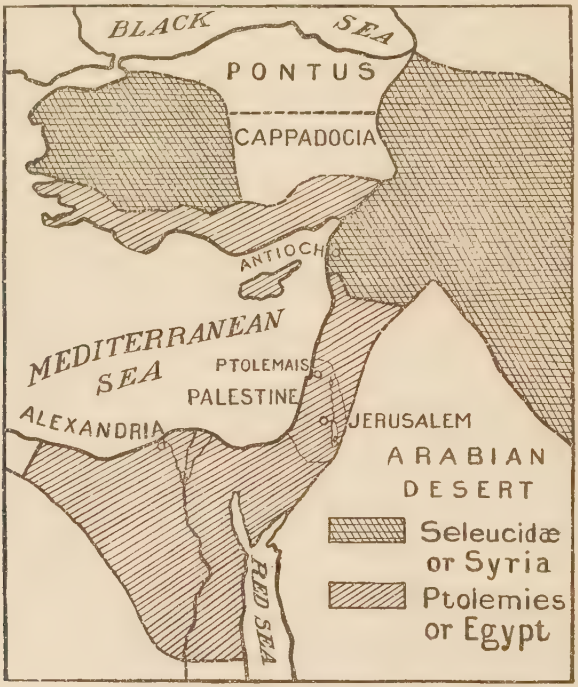
Read Dan. ii, 1-24. It may be said that seldom, if ever, does control, self-discipline, training on the part of youth, fail to meet fitting opportunity, as here with Daniel, and have worthy reward.

Scripture Outline.

Daniel: (1) Opening scenes in historical form, i—vi; (2) Closing scenes in apocalyptic form, vii—xii.

STUDY XXIV.—Third Day. Memory Verse, Dan. ii, 44.

Read Dan. ii, 25-49. "Nowhere else do we find before the advent of Christ such a magnificent conception of the kingdom of heaven."[12]



Map 19. Rivals for Possession of Palestine.

[12] Terry, *Biblical Apocalyptics*, 182.

Suggestions for Map Work.

Make a simple map, showing the Egyptian and Syrian divisions of Alexander's empire after his death, which became rivals for the possession of Palestine. See Map 19 in text-book; Hurlbut, 94-96; MacCoun, II, 65-71; and Maps 103, 106, 107.

STUDY XXIV.—Fourth Day. Memory Verses, Dan. iii, 17, 18.

Read Dan. iii. Perhaps no passage of the Bible has had more power than this to inspire the noble army of confessors and witnesses for the faith.

General References.

Blaikie, 323, 343–354; Ottley, 219–221, 262, 263; Barnicott, 123–126; Beardslee, 190–201; Burney, 8, 14, 17, 26, 111, 126; Matheson, II, 331–351; Brown, 117–141; Price, 210–247; Deane, entire; Cobern, 241–415.

STUDY XXIV.—Fifth Day. Memory Verse, Dan. v, 5.

Read Dan. v. "If Daniel were fourteen years of age when carried to Babylon, he would be near seventeen when he finished the course of study, a man somewhere near twenty-five or thirty years of age when Ezekiel speaks of him (Ezek. xiv, 14; xxviii, 3), and about eighty-five when we last hear of him" (Dan. x, 1).[13] At the time of Belshazzar's death, he would be about eighty-one; and the Biblical data of his life would cover the seventy years from his going to Babylon, about 606 or 605 B. C. to 535 B. C., "in the third year of Cyrus" (Dan. x, 1).

Topics for Personal Investigation and for Assignment in Class-work.

1. God's defense of his people. Gen. xv, 1; xxxix, 21; Ex. xiv, 13, 14; 1 Sam. vii, 10–12; xxv, 29; Psa. vii, 1, 10; xci, 1, 2, 14, 15; Dan. iii, 25, 28; vi, 19–23; vii, 27.

2. Babylonian language and learning. Dan. i, 4; Davidson (B. and A.), 63, 64, 94–104; Bib. Dict.

[13] Cobern, 300.

3. Nebuchadnezzar as a builder. Dan. iv, 29, 30; Blaikie, 343; Price, 216, 217; Rogers, II, 342-351.

4. The character of Daniel. Matheson, II, 331-349; Price, 236-246; Cobern, 298-300.

5. Brief sketch of the life and work of Cyrus. Blaikie, 351-355; Ottley, 227-229; Price, 223-235; Rogers, II, 370-379.

6. Antiochus Epiphanes and his record. Blaikie, 393-396; Ottley, 258-261; Skinner, 35-47.

7. Main references to the resurrection in the Old Testament. Isa. xxvi, 19; Ezek. xxxvii, 1-14; Dan. xii, 2; Blaikie, 357; Burney, 126, 127.

STUDY XXIV.—Sixth Day. Memory Verse, Dan. vi, 10.

Read Dan. vi, 10-23. The hunting of lions, their confinement in cages and dens, and their use for extreme punishment of offenders, by the Assyrians and Babylonians, are fully confirmed by Oriental records and illustrations.[14]

Questions for Written Answers.

1. Under what king of Babylon was Daniel and his three companions taken from their native land?

2. Can you state some points discovered about Belshazzar in inscriptions? See Narrative.

3. How did Daniel rise to a position of honor?

4. What chief points of strength and heroism are shown in his life?

5. What great truth is revealed in the Book of Daniel about the kingdom of God?

6. What was the character of Cyrus?

7. About what would have been the age of Daniel in the early years of Cyrus's reign over Babylon? See Fifth Day.

STUDY XXIV.—Seventh Day. Memory Verse, Dan. xii, 3.

Read Dan. xii, 1-3. What an inspiration for soul-winning is given in the promise of the Memory Verse!

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[14] Deane, 110, 111; Cobern, 364; Ball, *Light from the East*, 161-163, 200, 227. See, also, illustration, Davidson (B. and A.), 51.

Personal Thought.

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." (Dan. i, 8.)

It is to the inner temple of the youthful heart, whether of man or woman, that will not permit itself to be defiled with worldliness, that the splendid concepts of mind and visions of soul come.

Am I thus guarding my heart for God's use?

PART VII.—TWENTY-FIFTH WEEK.

THE CLOSING LINE OF MINOR PROPHETS.

STUDY XXV.—First Day. Memory Verse, Nahum i, 3.

Read Nahum i, 1-8, 15, 16; iii, 17-19.

Narrative.

Right Estimate and Arrangement.

The term "Minor Prophets" is not a satisfactory name if it is taken in the sense that these writings are unimportant and not used simply to suggest the fact that they are briefer than the Books of Isaiah, Jeremiah, and Ezekiel. Already from the list of the twelve, Amos, Hosea, and Micah have been treated, and have been found to be of great value. It now remains to place the other nine in as careful chronological order as may be, and briefly to consider each of them. The usual arrangement is to classify the Old Testament prophetic writings by periods, as: (1) Eighth Century (B. C.), or Assyrian; (2) Seventh Century, or Chaldean; (3) Post-Exilic, or Restoration.[1] The term Exilic is of service in designating those of the Chaldean period that appeared during the time of the Captivity, and Pre-Exilic may be used for all coming before that time. Of the nine remaining Minor Prophets, Nahum, Zephaniah, and Habakkuk may be counted as pre-exilic; Haggai, Zechariah, and Malachi as post-exilic; and Joel, Obadiah, and Jonah of uncertain date.

Nahum's Poetic Force.

Nahum is probably the first of the seventh-century prophets.[2] Nothing is known of him, except that he is called "The Elkoshite" (Nahum i, 1); and the place

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[1] Beardslee, 48; Kirkpatrick, 19-21, 532-535; Hast. Bib. Dict., IV, 112.

[2] Driver, *Introduction*, 335, 336, gives 664 to 607 B. C. as limiting dates; Beardslee, 118, the same; Smith, *The Book of the Twelve Prophets*, II, 88, inclines to 607 B. C.

implied in the name can not be located. His poetic language is very forceful, resembling that of Isaiah, and the object of his prophecy is Nineveh. Under the figure of a lion, he shows the extreme cruelty and savagery of Assyria. "The lion did tear in pieces enough for his whelps, and strangled for his lioness, and filled his caves with prey, and his dens with ravin . . . Woe to the bloody city!" (ii, 12; iii, 1). Nahum i—iii.

Zephaniah's Tie of Royalty.

It is possible that Zephaniah may have prophesied before the time of Nahum. He is shown to be a great-grandson of Hezekiah (Zeph. i, 1), and most scholars think this means the Judean king of that name, so that his date may be before the reformation in the reign of Josiah, or in the years from 626 to 621 B. C.[3] The desolating flood which he sees is about to strike the nations from Ethiopia to Assyria is supposed to be the Scythians, "those strange, uncouth forms, hardly to be distinguished from their horses and wagons, fierce as their own wolves or bears, sweeping down on the seats of luxury and power."[4] Though woe is announced to Jerusalem because she is "rebellious and polluted" (iii, 1), yet in the end Jehovah will rejoice in her, he will be "silent in his love" (iii, 17). Zephaniah i—iii.

Habakkuk's Voice for Faith and Temperance.

Habakkuk lived when Judah's eastward outlook was changing. He shows that while the Chaldeans, who seem now to have overthrown Assyria, may have been raised up to punish Judah's sins, "the righteous shall live by his faith" (Hab. ii, 4), and evil shall not go unjudged. Woe shall be to him "that buildeth a town with blood" . . . "that giveth his neighbor drink" (ii, 12, 15). His closing chapter is a beautiful lyric ode (Hab. iii). The date of Habakkuk may be a little after the battle of Carchemish, 605 B. C. Habakkuk i—iii.

Two Post-Exilic Prophets and the Temple.

It has already been stated[5] that two post-exilic prophets, Haggai and Zechariah, did much by their prophetic

[3] Ottley (H. P.), 48; Adams, 54.
[4] Stanley, *The Jewish Church*, II, 428.
[5] Study XVI, Narrative.

appeals to inspire the rebuilding of the temple, about 520 to 516 B. C. The prophecy of Haggai is especially straightforward and practical, and he brings out his points in a way that produced the results that he desired. The returned exiles were aroused, and no longer let the house of the Lord lie waste, while they dwelt in "ceiled houses" (Hag. i, 4). The two chapters of his book are made up of short discourses, definitely dated. Haggai i, ii.

Zechariah's Vein of Apocalypse.

The Book of Zechariah is much longer than those which have thus far been noted in the present lesson. The first six chapters are composed of eight visions, symbolizing Israel's resources of Divine care and spiritual power in overcoming obstacles and completing the sanctuary. Satan stands at the right hand of Joshua, the high-priest, to oppose him; but Jehovah will rebuke the adversary, and clothe the priest in splendid apparel, with a "clean mitre upon his head" (Zech. iii, 1-5); and Zerubbabel will lay the "top-stone" of the temple; for the work is "not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (iv, 6, 7). The concluding eight chapters are much more general in tone, but show striking Messianic passages, some of which are cited concerning Christ in the New Testament.[6] The whole prophecy is pervaded by an element of apocalypse. Zechariah i—xiv.

Malachi's Promise of Messenger.

Malachi, the third post-exilic prophet, can be fairly well placed in the twenty years from 460 to 440 B. C.[7] His book shows how the faith and spirit of the people had declined, and he searchingly presents the call of God that they bring "the whole tithe" of a right service and prove if Jehovah will not "open the windows of heaven" in blessing. He concludes with the promise of a "messenger" preparing the way before the Lord, an Elijah—which was fulfilled in John the Baptist. Malachi i—iv.

[6] Zech. ix, 9; Matt. xxi, 5; Zech. xii, 10; John xix, 37. See Kirkpatrick, 475, 476.

[7] See Study XVI, Narrative; Ottley (H. P.), 87; Adams, 85.

Joel's Pledge of Pentecost.

Of the three prophets whose writings can not be easily dated, the first, Joel, is by some placed very early, as by Kirkpatrick, from 837 to 817 B. C.,[8] though he also considers the points favoring a very late date. The latter view is more fully accepted by Ottley, who places the prophet about 350 B. C. Joel was the son of Pethuel (Joel i, 1) and a native of Judah, of which his prophecy clearly speaks. He it is who gives the great Pentecostal promise, when God says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh" (ii, 28). Joel i—iii.

Obadiah and Edom.

Most writers would locate Obadiah in the sixth century B. C.; but again Kirkpatrick points out an early date as possible in the reign of Jehoram, king of Judah, about 845 B. C.[9] Obadiah (vs.) 1-9 and Jeremiah xlix, 7-22 are so much alike that it is thought that the latter quotes from the former, so that Beardslee, Smith, and Driver incline to a date for Obadiah shortly after the fall of Jerusalem, 586 B. C.[10] The prophetic message is directed against Edom, viewing its overthrow and the outlook for God's people, and the brief writing closes with the noble phrase that "the kingdom shall be Jehovah's" (vs. 21). Obadiah 1-21.

Jonah's Lesson of Universal Love.

"Jonah the son of Amittai, the prophet, who was of Gath-hepher" (2 Kings xiv, 25), is evidently the same person as the one described in the Book of Jonah, where he is also called the son of Amittai (Jonah i, 1); and in the first passage it is seen that he was a prophet in the Northern Kingdom, in the reign of Jeroboam II.[11] Gath-hepher is a town of Lower Galilee, three miles northeast of Nazareth. If the Book of Jonah was written by the prophet, its date may be about 745 B. C.[12] Most of those who assign the book to some other author than

8 Kirkpatrick, 57, 58.
9 Kirkpatrick, 39.
10 Beardslee, 108.
11 See Study XIV, Sixth Day.
12 Beardslee, 110.

Jonah would place the time of its writing after the Exile, and in the fifth or the fourth century B. C.[13] This and other questions relating to the book can best be considered by the reader or student consulting books where they are treated at some length.[14] Adams finely points out three principal lessons of the Book of Jonah—the lesson of obedience, the lesson of repentance, and the lesson of God's universal love.[15] Jonah i—iv.

"Unto the fathers in the prophets by divers portions and in divers manners . . . unto us in the Son. . . . Therefore . . . the more earnest heed." Hebrew i, 1, 2; ii, 1.

STUDY XXV.—Second Day. Memory Verse, Zeph. iii, 17.

Read Zeph. iii, 1-7, 13-20. Like many of the prophets, this descendant of the royal house of Judah here first shows the sins of Jerusalem and then points out God's corrections, foretells the survival of a true remnant, and gives assurance of final peace and blessing.

Scripture Outline.

The Minor Prophets: (1) Of the eighth century B. C., Amos, Hosea, Micah; (2) Of the seventh century B. C., Nahum, Zephaniah, Habakkuk; (3) Post-exilic, Haggai, Zechariah, Malachi; (4) Of uncertain date, Joel, Obadiah, Jonah.

STUDY XXV.—Third Day. Memory Verses, Hab. iii, 17, 18.

Read Habakkuk iii. Driver well says that this lyric ode "for sublimity of poetic conception and splendor of diction ranks with the finest which Hebrew poetry has produced."[16]

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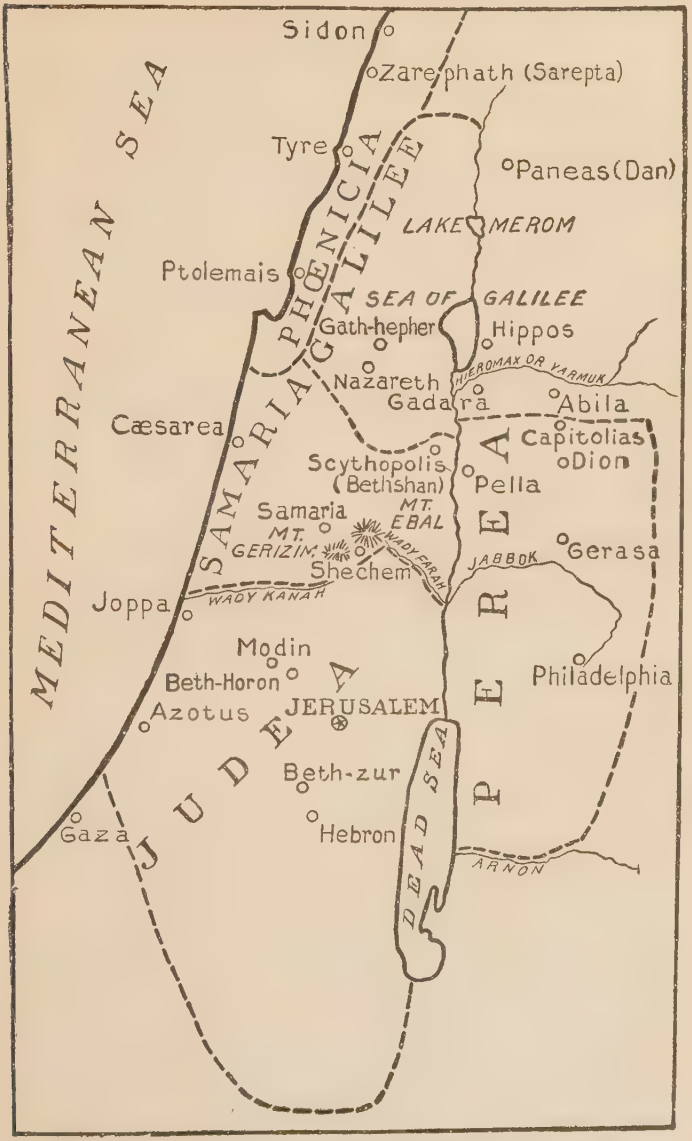
[13] Ottley (H. P.), 101; Driver, *Introduction*, 322.

[14] See Kennedy, *On the Book of Jonah;* Trumbull, *Jonah in Nineveh;* Smith, *The Book of the Twelve Prophets*, II, 491-541.

[15] Adams, 107-110.

[16] Driver, *Introduction*, 339.



Map 20. Palestine Toward New Testament Times.

Suggestions for Map Work.

Review the map work of the course; and note the signs of approach to New Testament times, in the growth of Greek cities in Palestine, and otherwise, as shown in Map 20 in text-book.

STUDY XXV.—Fourth Day. Memory Verse, Hag. i, 4.

Read Haggai i. It is still true that it generally requires the vision, words, and work of a minister to carry through the building of a church, as it did in the days of Haggai.

General References.

Blaikie, 293–295, 301, 315–318, 326, 362, 363, 375, 376; Ottley, 211, 231–234, 247, 249; Beardslee, 95–136; Burney, 6–25, 72–90, 108–117; Matheson, II, 217–241; Price, 207–209, 278; Ottley (H. P.), 14, 15, 45–51, 61, 78–103; Kirkpatrick, 19–21, 31–79, 237–290, 411-535; Adams, entire.

STUDY XXV.—Fifth Day. Memory Verse, Zech. iv, 6.

Read Zech. iv. In the vision given the prophet, the oil is so abundantly and surely supplied that the light can not fail. So the Holy Spirit can cause that the Christian's illumination and purpose shall not grow dim.

Topics for Personal Investigation and for Assignment in Class-work.

1. Some of the prophecies of Christ and his kingdom in the Old Testament fulfilled in the New. Psa. ii, 6–8; xxii, 1, 16–18; lxxii, 11, 12, 17; Isa. ix, 1–7; liii, 1–6; Jer. xxxi, 31–34; Dan. vii, 13 14; xii, 2, 3; Joel, ii, 28–32; Micah, iv, 1–3; v, 2; Zech. ix, 9; Malachi, iii, 1.

2. How the Old Testament prepares the way for the New. Ottley (H. P.), 106–118; Kirkpatrick, 517–531.

3. Outline of the great religious truths in the Hebrew prophets. Beardslee, 747–750.

4. The Scythians and their southward incursion in the seventh century B. C. Adams, 55, 56; Bib. Dict.

5. Special study of the Book of Zechariah. Beardslee, 127-133; Burney, 108, 109; Ottley (H. P.), 80–83.

6. Description of the locusts and their devastations. Joel i, 4; Adams, 93–95; Bib. Dict.

7. Brief examination of the Book of Jonah: its difficulties and teachings. Ottley, 247; Beardslee, 110–114; Burney, 115-118; Adams, 104–111.

STUDY XXV.—Sixth Day. Memory Verse, Malachi iii, 10.

Read Malachi iii. No less than in the time of Malachi, there is danger to-day of robbing God of rightful service; and now, as then, the full offering from hearts of love will bring God's overflowing response.

Questions for Written Answers.

1. How should the term "Minor Prophets" be understood? See Narrative.

2. Can you classify the twelve Minor Prophets as to date? See Scripture Outline under Second Day, and Chart C, p. 163.

3. Against what nation does Nahum especially speak?

4. What enterprise enlists and associates Haggai and Zechariah?

5. Can you mention three prophetic passages concerning Christ in the Minor Prophets?

6. Can you give two passages from these prophets referring especially to the Holy Spirit?

7. What are some of the practical lessons of the Book of Jonah?

STUDY XXV.—Seventh Day. Memory Verses, Joel ii, 28, 29.

Read Joel ii, 28-32; Obadiah verse 21. The early morning of the gospel age seems already to illumine the hearts of the prophets, who could see the kingdom of the Father, the Son, and the Holy Spirit as about to come.

Personal Thought.

"I knew that thou art a gracious God, and merciful . . . and abundant in lovingkindness." (Jonah iv, 2.)

And now Jonah learns this lesson more fully in God's feeling toward Nineveh. It is most appropriate that the study of the course of God's revelation of himself in the Old Testament as of that in the New Testament should end upon the note of his gracious love and mercy, reaching out to all the race.

Do I partake of this love, and seek to express it in my life?

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